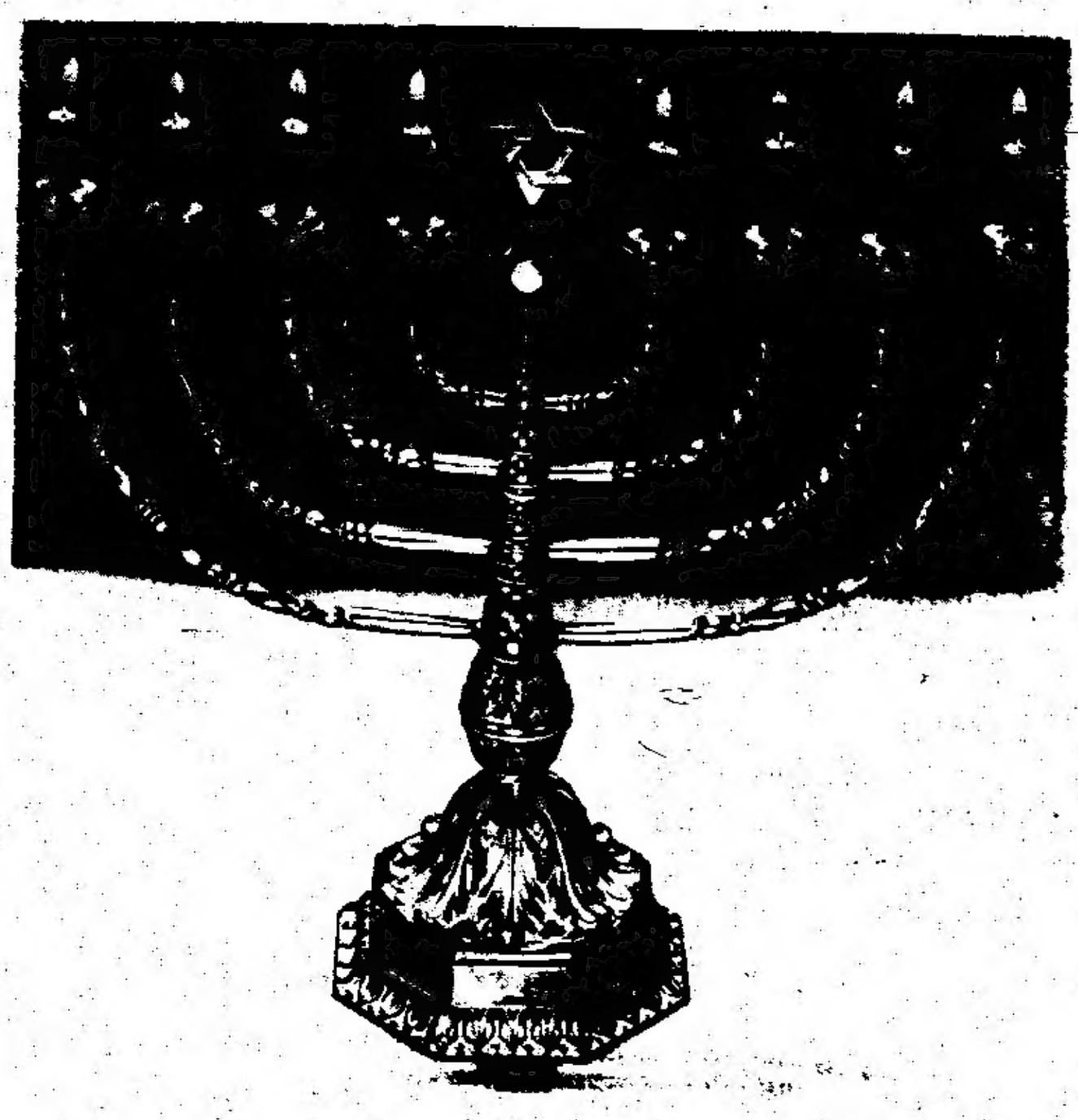
CANADIAN JEWISH REVIEW

VOL. XXV No. 9 MONTREAL, DECEMBER 4, 1942 *Ten Cents per Copy*—$2.00 *per year*



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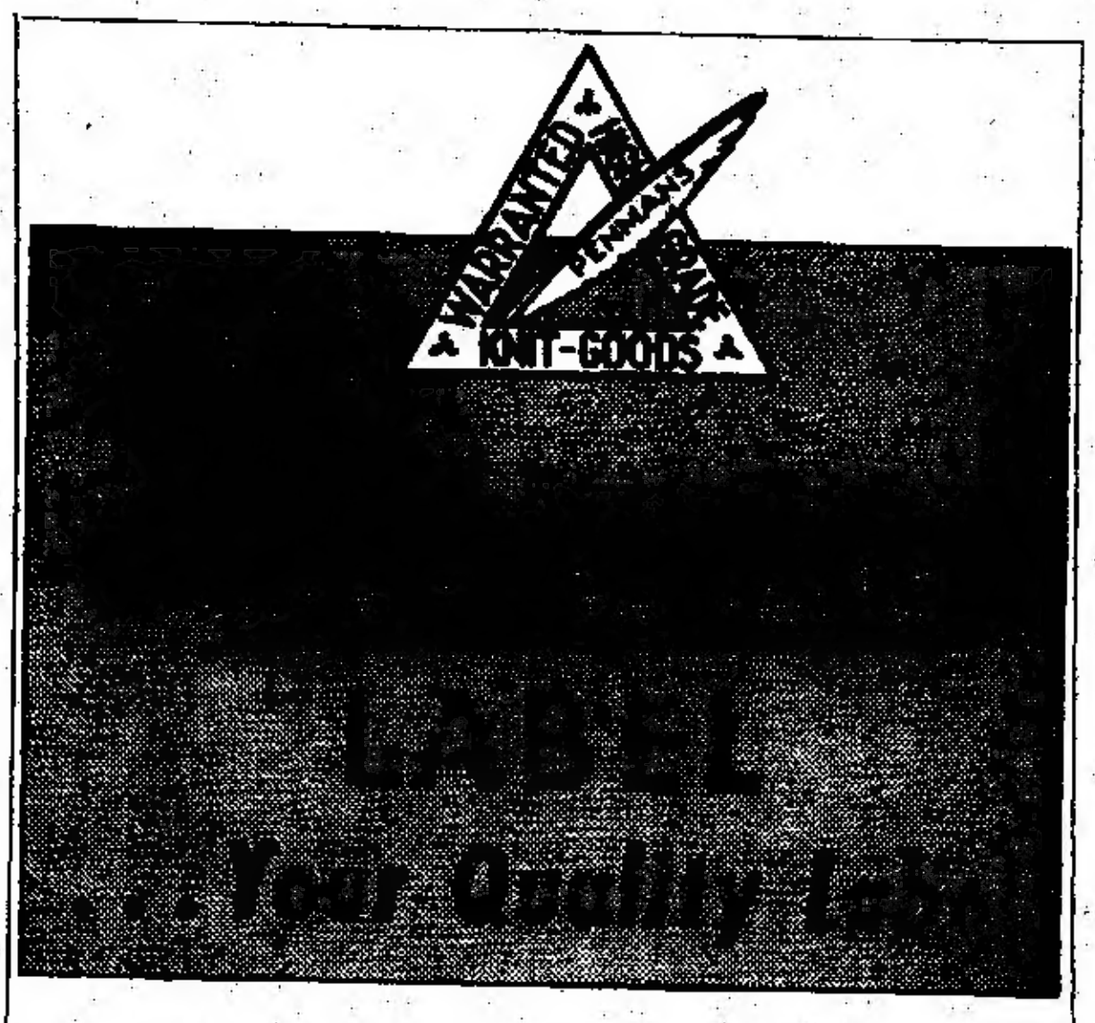

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ANNUAL STATEMENT

31st October, 1942

RESOURCES

Cash in its Vaults and Money on Deposit with Bank of Canada		$112,710,235.61
Notes of and Cheques on Other Banks *Payable in cash on presentation.*		45,053,234.05
Money on Deposit with Other Banks *Available on demand or at short notice.*		38,814,805.11
Government and Other Bonds and Debentures *Not exceeding market value. The greater portion consists of Dominion Government and high-grade Provincial and Municipal securities which mature at early dates.*		683,835,390.58
Stocks *Industrial and other stocks. Not exceeding market value.*		311,309.43
Call Loans		16,210,253.81
In Canada	$ 1,920,538.28	
Elsewhere	14,289,715.53	
Payable on demand and secured by bonds, stocks and other negotiable collateral of greater value than the loans.		
TOTAL OF QUICKLY AVAILABLE RESOURCES *(equal to 81.65% of all Liabilities to the Public)*		$896,935,228.59
Loans to Provincial and Municipal Governments including School Districts		23,569,694.65
Commercial and Other Loans		221,354,236.76
In Canada	$205,232,367.17	
Elsewhere	16,121,869.59	
To manufacturers, farmers, merchants and others, on conditions consistent with sound banking.		
Bank Premises *Two properties only are carried in the names of holding companies; the stock and bonds of these companies are entirely owned by the Bank and appear on its books at $1.00 in each case. All other of the Bank's premises, the value of which largely exceeds $13,900,000.00 are included under this heading.*		13,900,000.00
Real Estate, and Mortgages on Real Estate Sold by the Bank *Acquired in the course of the Bank's business and in process of being realized upon.*		808,330.38
Customers' Liability under Acceptances and Letters of Credit *Represents liabilities of customers on account of Letters of Credit issued and Drafts accepted by the Bank for their account.*		16,184,995.02
Other Assets not included in the Foregoing (but including refundable portion of Dominion Government taxes)		2,566,745.60
Making Total Resources of		$1,175,319,231.00

LIABILITIES

Due to the Public		
Deposits		$1,064,645,439.71
In Canada	$930,996,417.53	
Elsewhere	133,649,022.18	
Payable on demand or after notice.		
Notes of the Bank in Circulation *Payable on demand.*		15,354,907.00
Acceptances and Letters of Credit Outstanding *Financial responsibilities undertaken on behalf of customers (see off-setting amount in "Resources").*		16,184,995.02
Other Liabilities *Items not included under the foregoing headings.*		2,340,875.07
Total Liabilities to the Public		$1,098,526,216.80
To meet which the Bank has resources as indicated above amounting to		$1,175,319,231.00
Leaving an excess of Resources over Liabilities, which represents the Shareholders' interest over which Liabilities to the Public take precedence.		
Capital	$36,000,000.00	
Reserve Fund, Profit & Loss Account and Reserves for Dividends	40,793,014.20	$ 76,793,014.20

PROFIT and LOSS ACCOUNT

Profits for the year ended 31st October, 1942, after making appropriations to Contingent Reserve Fund, out of which Fund full provision for Bad and Doubtful Debts has been made, and after deducting Dominion Government Taxes amounting to $2,539,874.12 (of which $72,360.97 is refundable under the provisions of The Excess Profits Tax Act)		$3,283,018.19
Dividends paid or payable to Shareholders	$2,700,000.00	
Appropriation for Bank Premises	500,000.00	3,200,000.00
		$ 83,018.19
Balance of Profit and Loss Account, 31st October, 1941		$1,153,668.75
Balance of Profit and Loss carried forward		$1,236,686.94

HUNTLY R. DRUMMOND, *President*

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CANADIAN JEWISH REVIEW

VOL. XXV MONTREAL, DECEMBER 4, 1942 No. 9

Commentaries

By Dr. Harry J. Stern, Rabbi

Chanukah Reflections 1942

Ever great in significance has the Feast of Lights been in our romantic-tragic history, but at no time has this festival in commemoration of the Maccabean achievements loomed so large as in the chaotic present.

Chanukah to begin with recalls the first known struggle for religious liberty. Antiochus Epiphanes, conqueror of Judah, tried in 169 B.C.E., to force all people to follow the pattern of his new order — the peoples of the provinces that came under his rule. Regimentation and coordination were the slogans of that day. Antiochus wanted to paganize Judea, that little island of ethical monotheism in a sea of polytheism, but the heroic Maccabees led the revolt against that totalitarian philosophy and scourge of paganism.

Yes, guerilla warfare from mountain hide-outs and fox holes was instituted by that little band of Jewish warriors and patriots against a well-equipped and disciplined army of the conqueror. Four long years the bitter struggle ensued and finally in 165 B.C.E., Antiochus and his army were defeated and the Holy Temple in Jerusalem was reconsecrated to the worship of the God Universal.

In an hour when we find ourselves battling against a neo-paganism, Chanukah comforts us with the thought that the light of faith and religion is destined to triumph over the present darkness. Chanukah gives emphasis to the principle of religious liberty. It emphasizes that the law of life is against uniformity. It made possible the establishment centuries later of political democracy where freedom of worship became an established fact resulting from the American and French Revolutions.

The authoritarian states that now exist are doomed. Man will not take dictation as to faith or unfaith. His is the sacred right to choose. There is no hope for the human race except in a form of life that expresses itself in total democracy.

We find encouragement in the story of Chanukah. We know through the Maccabean inspiration that the gift of life implies a sacrifice of life for a way of life. Indeed, the greatest contribution of the Maccabees to Judaism is that of heroism. As the great Biblical scholar, Abraham Kahana, points out: "There is no period comparable to the Maccabean Age for heroism. The Maccabean sons gave loftiness and glory to the concept of Kiddush Ha-Shem, he who gives his life for the sanctification of God's name. The Maccabees became the pattern-personalities for Jews who learned so to live that they would be unafraid to die for the sanctification of God's name. Thus throughout the centuries following the war of the Maccabees Jews made martyrdom a holy act of faith."

The pious in Israel were ever thus prepared for martyrdom. They were ever ready to suffer and struggle, yea and die, that the spiritual values perish not from the earth. When our sires, with the Shema upon their lips in every age, dared to meet death at the hands of barbarians and beastly men, they so chose to die that righteousness might triumph.

We, of today, Jews and non-Jews, have chosen the course of the historic martyrs, the Maccabees. Sons of both faiths are giving all in the cause of human freedom and democracy. Such causes merit of us that we choose martyrdom, one of the greatest of moral qualities that civilization may not perish from the earth. On the Solomon Islands and in North Africa, in Russia and throughout the globe, men and women of the United Nations are giving all for that which is noble, fine and eternal.

The war against the Axis, like the war of the Maccabees against the Syrians, is a struggle between two ideologies. Like the Maccabees, ours must be the resolve in piety and in faith to do battle and with a sense of holy martyrdom, risk all that freedom and justice may come to dominate life.

Thus on Chanukah as we kindle the holy festival lights, may we in piety invoke the hallowed words of that majestic prayer-hymn:

"Rock of Ages, let our song
Praise Thy saving power,
Thou midst the raging foes
Wast our sheltering tower.
Furious they assailed us,
But Thine arm availed us,
And Thy word
Broke their sword
When our own strength failed us."

A few additional anniversary messages from friends follow:

I am delighted to learn that at the end of November Emanu-El observed the fifteenth anniversary of Rabbi Stern's ministry and the sixtieth anniversary of its founding. I send heart-felt congratulations to Emanu-El upon the two-fold joy, praying that all of you may live to witness the centenary of Temple Emanu-El, and that Rabbi Stern may continue his significant and effective ministry to Emanu-El and throughout Canada for many, many years.

I wish it had been possible to be with you upon the great occasion. My affectionate greetings to your Rabbi and heartfelt congratulations to your people.

Stephen S. Wise, Rabbi, Free Synagogue, New York

The career of Rabbi Harry J. Stern, as Rabbi of Temple Emanu-El, Montreal, has always been a matter of great interest to me. He is one of the most capable of the younger Rabbis in North America. He has performed excellent service both in his congregation and in the larger community of the city of Montreal. It was a very great pleasure to me to be the speaker of the twenty-fifth anniversary of the Congregation many years ago, and again at the fiftieth anniversary of the Congregation, upon the cordial invitation of Rabbi Stern. When I was there at the 50th anniversary I promised that I would come back at the 75th anniversary. That is not very likely, but at any rate I do hope sincerely that Rabbi Stern will still be the officiating

(Continued on Page Eight)

every friday

"Sometimes when people censure me,
I tell them without rancor
That for what it cost me to be free,
I might have had an anchor."

Judas Maccabeus, son of the priest, Mattathias, was a guerilla f ghter par excellence and therefore as good as any who fight today in small numbers in forests and beside streams against the burnished armies of land, sea and air. Like all good guerillas, he avoided fighting pitched battles at first but used his brains to think out the most effective unexpected night attacks on hamlets and towns in order to lick the Syrians, take down the heathen altars, and get a crack at certain Jewish traitors. He and his brothers had with them only a small band of tattered fugitives when they began to tear at the heathen. and were only a small nuisance to their enemies, but by continually chopping away according to their utmost strength, seizing what booty they could, and doing a little trading with the foes for arms whenever that was possible, they built up a going concern in the way of an organized army, always with the one goal in view and that was to deflect the point of the Syrian sword forever from their purpose to live on a higher human level than the one on which Antiochus tried to solve their conflict.

If you like war-time heroes, Judas is your man although he has been dead since 160 B.C. in the month of Nisan. He fell fighting and his brothers concealed his body and later buried him at Modin where he came from. But his spirit lives on in the body of every fighting man of warlike ability, heroism and bravery who is impelled by a great and moving cause such as the freedom of his people. When he inflicted punishment, whether it was upon the heathen or upon Jews who obstructed his aim, Judas Maccabeus called them the enemies of God. He was a pious man, prayed to God before almost every battle. and sang psalms. As an officer he measured up. to the commandment contained in Deuteronomy twentieth chapter, verses one through nine. Those verses read:

"When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto battle, that the priest shall approach and speak unto the people, and shall say unto them, Hear. O Israel. ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them: For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you. And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house. lest his brethren's hearts faint as well as his heart."

No wonder the ragged band clung to Judas, gained fresh recruits. hung on, and won decisive victories that meant the survival of their people over impurity and disorder. Judas was able to inflame their hearts with courage. He was warmly human in his understanding of his men. He knew that a good soldier must be at rest in his mind about the folks at home and he knew when to grant leave. Cowards he had no use for because they were not only worthless but their weakness was contagious. So his men were well-disciplined. Once when the Syrians were so certain of victory that they brought with them Phoenician traders to buy the future prisoners as slaves. and their army was huge and armed to the teeth, the Jews assembled in Mizpah and in sackcloth and ashes observed a day of prayer. The fifth brother, Eleazar, read aloud from the Bible and gave the pasaword: "Help of God," the original version of "Praise The Lord And Pass The Ammunition." By a stratagem, Judas won, killing many and taking the money away from the Phoenicians who were going to buy the Jewish captives but got fooled.

At the close of the first period of the Maccabean revolt, Judas won a brilliant victory south of Jerusalem on the road to Hebron. He and his patriots entered Jerusalem and the first thing they did was to reconsecrate the defiled Temple. Chanukah, the Feast of Lights, was instituted to commemorate the great event. Jews in Canada will light the Chanukah candles to keep alive the memory of these brave, bold rebels against oppression. in hopeful waiting for the time "when the lights go on again all over the world." Some day broken menorahs will be pieced together, charred ones will be raised from the blood-soaked ashes and polished, and a shamefully interrupted people will celebrate once more the triumph of the right to live and to rejoice.

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World Reconstruction And The Miracle Of Chanukah

By Dr. Manfred Sealtheimer, Of Montreal

In the year of 167 B.C.E., at a time, then, no longer wrapped in veils of mystery, a handful of Jews, inspired and "ready to live or die nobly", fighting for their religious ideal, took up the struggle against the powerful Syrian Greeks, so infinitely their superiors in numbers; and they conquered. This the historical background for what is today perhaps our most popular Jewish festival, Chanukah.

We have sometimes found it difficult to account for the fact that Jewish tradition has always stressed the legendary, the miraculous about a festival whose origins occurred, as it were, in the limelight of contemporary historiography. "Sheoso Nissim". On the Chanukah nights we bless Him "who wrought *miracles* for our fathers in days of old, at this very season".

When Judah Maccabee and his faithful returned from their fight as victors and set out to crown and fulfill their deed, it came to pass, so are we told, that one small vessel of pure oil was left. One only; but still, one; enough to kindle the light in the Menorah. And as men had thus done what was in their power to restore the dominion of spirit and morality, God did not permit that their lofty undertaking should be frustrated in its last phase: The one vessel of pure oil gave light for eight days, till fresh oil could be procured; and the Temple was consecrated again.

Now on this Chanukah, 1942, I daresay, we can rather imagine why that Sheoso Nissim has always been insisted upon, even been placed in the foreground: A juncture may be arrived at in history at times, when man has fallen so low that all, or almost all, despair of his ability to rise again, even to reach only the height previously attained. Wars will spring up and with them the terrible peril that mankind may be dragged only the deeper into barbarism and brutalization, unless . . . Unless there are men, who amid all the mental and moral confusion manage to retain the standards of justice and decency.

When the warlike conflict is over, there must be at least *one vessel* of "pure oil" left, namely a number of men and women, who know that the task is before and upon them to kindle the flame of the spirit and of a decent thinking, and to fan it until it be blazing again; one day, as it is the Jews' age-old hope, lighting up the whole earth. A task *superhumanly* difficult.

With those who have taken up the struggle in our days, when the peril is greater than at all preceding similar stages of history, and upon whom it will be to lead in the reconstruction of the world after this year, with them God will have to be, through the miracle of Chanukah.

One idea, a truth among the greatest contributions Judaism has made to mankind, Zecharish the prophet's word, has always been remembered as Haftarah on Chanukah: "Not by might, nor by power, but by My spirit . . .". Our hope, our challenge, our reassurance, on this Chanukah, 1942.

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The Graves of the Maccabees

By David Shimonowitz, Translated From The Hebrew

I sit down to rest on a large stone, smooth and white, growing out of a hill which stands stalwart, peering, like a sentinel to the valley below. Looking down, I see boulders and stones, black and white, arrayed as by some hand; delicate bloodred flowers swaying on their tall stems among the burnished stones; beauty arising from a desolation seared by the sun. Where the valley ends there stands an aged carob tree, many-branched and hedged in with rocks. A stag leaps from stone to stone, springs like a flash round the tree and hides again in the shadow. The sun beats down upon me as I walk on the side of the wall of stones which guards the valley.

It was sunrise when I set out for Modin, birthplace of the Maccabees.

I jump from one to another along the narrow path. What are the tiny forms I see, moving in the valley? I strain my eyes and discern a group of ploughmen following their ploughs. On the other side of the valley a young shepherd wrapped in lambskin leans on his staff and examines me with curiosity. Lambskin on a hot day like this! He has apparently not yet forgotten the cold of the night; or perhaps it is still cool in the shadow of the hill.

My limbs crave for the coolness; but the day is short and I wonder whether I can reach Modin before sunset.

I go forward, uncertain of the way. The path? Scores of paths stretch before me. But from the distance I see a polished mirror flashing and my heart rejoices. It is the sea, and now I know that I am near Modin. It is the highest point from which one may see the sea, many hours distant. I climb higher and see the scattered huts hewn out of the rocks. There is still an hour and a half before the sun sinks.

I reach the village.

How wild the country is! Caves and crags, pits and wells partly covered with stone slabs. The little Maccabees must have played hide-and-seek here. Jonathan, Simon, Johanan: "Find me!" And the hills echo: "Find me!" Jonathan, Simon and Johanan leap like stags from stone to stone, scatter over cave and pit; they look for Judah. Judah, "Where are you?" And the hills echo: "Where are you?" Suddenly he appears, climbing out of his hiding place, laughing. The rays of the setting sun tinge the stones.

A shepherd bearing a new-born lamb in his arms is going homeward for his flock. The youngest of the Maccabees leaps up, snatches the flute from the shepherd runs in front of the flock, frolics and makes merry. His mother stands at the door of the tent, shading her eyes. When

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An Impartial Medium for the Dissemination of Jewish News and View
Published Weekly by the Canadian Jewish Review
Montreal: Room 1001, 1253 McGill College Ave. Phone MArquette 1203-4-5
Toronto: Room 1207, 21 Dundas Squ... Phone ELgin 1436-7
Entered as Second-Class Mail at the Post Office at Ottawa, in December 1921, Subscription Price, $2.00 per year, United States, $3.50
F. F. Cohen, *Editor*. Rabbi H. J. Stern, *Contributing Edit...*
George W. Cohen, *Manager*.
I wholly disapprove of what you say and will defend to the death y... right to say it. — Voltaire to Helvetius.
DECEMBER 4, 1942 VOL. XXV, No.

she learns the cause of the noise she scolds the mischievous children and smiles. Blue shadows creep down from the hills.

But the graves? Near them stand the ruins of a building, hewn out of the rock. The door has been destroyed; there remains only the pillars, thick-grown with weeds. Behind the wall facing the entrance stands an ancient olive tree with a broad and hollow trunk. I sit in the doorway and recapture from the surrounding stillness snatches of song of the past. It was here perhaps that the mother lion sat and sucked her whelps. Judah lay in her lap and could not sleep. He heard the roar of the sea, the cries of the eagles, the echoes of the hills. The crests of the hills are shadowed; mist has covered the valleys; but the eyes of the child are wide open and fixed on the distance. His mother rocks him slowly. She sings softly:—

Sleep, my eagle sleep,
All the world is quiet,
Hushed is all the singing
In the gardens round.
Every ship's asleep
On the mighty sea.
Living things are still;
The eagle on his rock,
The wild goat, the lion.
Sleep, my son, sleep.

But the child will not sleep. His ears are open to every sound. The mother sings on:—

Sleep, oh sleep, my son,
The chilly night descends;
When cold of night has gone,
Warm morning will be here.
The honey dew,
The rubied sky,
Living things will waken;
The eagle on his rock,
The wild goat, the lion,
And with them you, my son.

Judah stirs, closes his eyes, opens them again. The mother lowers her voice to a whisper:—

Everything is asleep,
Songs are stilled.
And you, my cub,
Will grow to strength.
Suck from my breast,
Grow — hunt the prey,
Grow — become a lion,
Now sleep, my son, sleep.

Judah falls asleep, but she remains sitting, afraid to stir, I too fear to move, lest I wake him from his sleep. Suddenly I jump up as if stung; my imagination is playing tricks with me . . . has clothed me in woman's form so that for a moment I imagined myself a mother, mother to Judah asleep in his cradle here.

The last rays of the sun spread over the great stone which covers the cave of the graves, and are caught in the moss that grows in its crack. It is evident that the heavy stone could not be rolled away from the mouth of the cave but was moved a little from its place. Here is a narrow oblique opening. I push into the cave; and I am swallowed by darkness.

The roof is covered with the handwriting of visitors. Joseph Rahamin from Acre, Aaron Moshe from Jerusalem, Haim Herman from Elizabethgrad. I erase the scribbling; no stranger shall intrude in this holy place! Weary and spent I stretch out on the floor.

From the moment that I entered the cave I felt a tightness round my breast, a pain of love. I

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came to visit my heroes in the name of my childhood which was lit up by their glory and glowed in their splendour. My heart is still filled with awe and overflows with love; but before those inanimate blocks of stone my childhood's blessing is stifled and my heart is no lighter than before.

The olive-tree becomes enveloped with a flame — a huge wonderful Chanukah light above the graves of the heroes. The Creator himself has lit it with the fire of His lightning. But now a wild storm bursts out, a cry of distress from a thousand mouths. Myriads of the brave are treading the hillside, coming to bury their leader. The olive-tree burns but is not consumed; sparks dance and flare in the darkness. I feel as if I were bewitched by the sparkling tower of flame. My ears detect a muffled murmur, far-off and unceasing — the dirge of the sea in honour of of the brave.

The rain pours down, drums on the stones, falls dully into the dust. I gaze up. There is a large undefined blackness between sky and earth, whispering, pleading, despairing, yet humming with hope, like the hum of a brook in spring. Bands of fire pierce its depth, sink immediately and appear again as distant lights. Now they are lit, now dim again. Are they not Chanukah lights, flickering in the ends of the earth, from the parched deserts of Yemen to the cold snows of the North, in fog-bound Whitechapel and in the new Ghetto in New York, in an attic in Paris and in a tent in Polesia?

For a moment the stones and the thorns that grow among them flare up into fantastic forms, flare up and recede as if fleeing from sudden terror. The darkness is intense. The olive-tree has perished, the lightning has ceased for a moment, and I hear broken sounds of lamentation and the tapping of staffs against the stones. Here they hover, these eternal wanderers, fleeing from Yemen and Russia, from the suffocating atmosphere of Whitechapel and New York; they flit like ghosts from rock to rock, feel their way in the blackness with their staffs — weak, dull tapping as of feebleness decay, despair.

But why do I tremble, why is my body on fire? How the hills resound, like the ring of hammer on anvil! Here they come, tramping, marching on the heights, the multitudes of the brave bearing their leader to his grave. Is the earth crumbling? Are the graves opening? Hush! I hear a plaintive voice. Who is crying? Ah, I recognize the cry, it is Judah . . . I am here, I am here!

This story is from The South African Jewish Chronicle.

COMMENTARIES

(Continued from Page Three)

rabbi of the congregation when that happy event takes place. May peace come to an embattled world long before that time, and may the Rabbi and the Congregation be serving together in the finest cause on that happy occasion.

David Philipson, Rabbi, Rockdale Temple, Cincinnati

Please convey my congratulation to the membership of Temple Emanu-El on the occasion of the sixtieth anniversary of the Congregation, and the very kindest personal greetings and hearty hand-shake to Rabbi Stern on his fifteenth anniversary.

Temple Emanu-El is dear to my heart and Rabbi Stern is a good old friend. The combination really predicates my deep wish to be present personally to revive old memories and renew old acquaintances. The pressure under which we are all working now, however, makes this definitely impossible, so I take this means to convey my greetings and my blessings to the Congregation, its membership and its Rabbi. May God bless your efforts and your progress for many years to come.

Rabbi Isaac Landman, Congregation Beth Elohim, Brooklyn, N.Y.

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As Leon Blum Began To Reign In France

By Zachariah Shuster

Forty years ago the Republic of France was rocked by the Dreyfus Affair. The fate of a Jewish army captain called up all the forces of reaction and progress in a life-and-death struggle. To be for the Jew or against him signified nothing less than to be for or against the principles of the great Revolution —freedom of man, equality of race and creed. Dreyfus was the symbol of that strife that had been going on in France since 1789.

Among the Dreyfusards there was a charming young man of twenty-six, a promising writer and critic, who helped mobilize the intellectuals under the leadership of Emile Zola for the revision of the Case. "L'Affaire" brought him to Socialism, through Socialism to an interest in politics, through forty years of political and literary activity to the position of Prime Minister of the French Republic.

Leon Blum is the second unbaptized Jew to become a Prime Minister in modern Europe. The first was Luigi Luzzatti in Italy in 1910.

How did France receive her Jewish Premier — at a time when Hitler bestrides the other side of the Rhine?

Carried to power by the Popular Front which unites all radical and liberal factions of the French population, recognized as a leader of the finest Republican tradition and bearer of the hopes of French democracy, Leon Blum's Jewishness was no matter one way or another for the Left. But the reactionaries of France could not pass up the opportunity to attack the new Premier not only for his Socialist ideas but because of his Jewish origin.

Extremely dramatic was the scene in the Chamber of Deputies when the new Premier presented his Cabinet. This historic session of the Deputies on June 6th, 1936, was but little reported in the American press. But its main incident is so characteristic, and shows so clearly how the French nation's representatives reacted to one of themselves who raised the question of "France's Disraeli," that it is worth while to give the passage in full from the stenographic record.

Xavier Vallat is one of the extreme Right leaders in the Chamber of Deputies as well as in the Municipal Council of Paris. At that opening session of Parliament, after Premier Blum read his declaration of policy and program, Vallat arose and made a speech against voting confidence in the new Cabinet. Here comes the incident:

Deputy Vallat: "There is another ground which forbids me to vote for Blum's Ministry — Monsieur Blum himself. The formation of your Government, Monsieur President of the Cabinet, is irrefutably an historical event. For the first time this old Gallo-Roman country will be governed . . .

President of the Chamber Edouard Herriot: "Be careful, Monsieur Vallat!"

Deputy Vallat: "by a Jew."

(Lively protests from the Leftists and the extreme Leftists: "Call him to order!" Deputies on the Left and extreme Left rise and applaud the Premier.)

President Herriot: "Monsieur Xavier Vallat, I regret that I am compelled to tell you that you pronounce words which are inadmissible on a French tribune." (Lively applause from Left, extreme Left and various seats in the Center.)

After a brief exchange of words, President Herriot addresses the Rightists: "Messieurs, grant me the honor to be convinced that I would have defended any one of you if he had been attacked because of a religious question."

Premier Leon Blum: "I ask for the floor."

President Herriot: "No. I alone

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have the right to settle this incident. I bear the responsibility. I wish to fulfill it."

Herriot asks the Right deputy to retract his expression concerning Blum's Jewishness. He refuses. Herriot calls him to order and this is entered in the record.

Then Deputy Vallat continues: "Messieurs, I don't quite understand the excitement, because the Prime Minister belongs to those of his co-religionists who always—and I find it quite natural—adhere with pride to their race and religion."

Premier Blum: "That's true!"

Deputy Vallat: "So I register extreme Left: "Reprimand him!") that France will for the first time have her Disraeli." (Exclamations (Protests from the Left and the from the extreme Left.)

Deputy Andre Le Troquer: "That is something different from the Jesuits."

Deputy Vallat: "I add that this Disraeli, contrary to the hopes of Monsieur Jerobeam Rothschild, will not be George Mandel . . . If our former colleague George Weill, with whom I was in cordial relations, were here, he would not slip the opportunity of accusing me of antisemitism a la Hitler, but he would have been wrong again. I am not willing to forget the friendship that binds me to my Jewish brethren-in-arms. I am not willing to refute the right of those members of the Jewish race who wish to acclimatize themselves, like so many others who want to become naturalized. But I say that to govern this country of peasants which is France it is better to have somebody whose roots, no matter how modest they may be, are buried in the depths of our soil, rather than a subtle Talmudist."

President Herriot: "Monsieur Vallat, as President of this Assembly I recognize in this country neither Jews, as your expressed yourself, nor Protestants nor Catholics. I know only Frenchmen." (Animated applause from the extreme Left.)

Deputy Vallat: "I haven't said anything to the contrary. I add that the mere thought that the decisions of Monsieur Blum are adopted in a conclave in which there are his secretary Monsieur Blumel, his secertary - general Monsieur Moch, his advisers Messieurs Cain and Levy, and his confidential secretary Monsieur Rosenfeld — that this thought will will disturb the average Frenchman." (Exclamations and noise from the Left and extreme Left.)

The last word, however, was spoken by President Herriot, who again reprimanded Vallat and called him to order.

The incident shows clearly enough the timidity of the antisemitic leader in this Parliament who found it necessary to proclaim his friendship for the Jews. It also shows the spirit of this Parliament whose President would not have the Prime Minister respond to the attack but considered it his duty to settle the matter himself. And Blum's proud avowal of his Jewishness reveals the character of this great Frenchman and Jew.

Only a few days after this historic scene in the French Parliament the monarchist paper L'action Francaise came out (June 14, 1936) with a huge streamer across its front page: "La Revolution Juive Chante Victoire" ("The Jewish revolution sings its victory"). This notorious reactionary paper, edited by the monarchist leaders Leon Daudet and Charles Maurras, began a vicious campaign against Blum personally and his Government. In editorials and articles it connected Blum with the Communist International, with Jewish bankers of Wall Street, with the Elders of Zion, with the Freemasons.

It created such a monster out of this refined intellectual and Socialist statesman that Rosenberg and Goebbels could scarcely have done a more vicious, or more stupid, job. "The Talmud," wrote Daudet, "will be the law of the new Parliament . . . All his thoughts, all his reflections are specifically Semitic, both those of hatred and those of fear. He has no desire to assimilate himself like a Rathenau, for instance, or like a Catulle Mendes or like many Israelites to whom his acquisition to power now brings dismay."

And Daudet continues: "Financially, Blum may find help from the Talmudists in America who have financed the Russian Revolution. His sympathy with the Amer-

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icans, his allusion to the payment of the so-called debt, give ground for the belief that he will be given such support."

During the big stay-in strikes, when Blum's Government confronted the most critical moment of its first three months of existence, Daudet's paper came out with another big streamer: "The Jewish Ship Is Foundering on the Rocks." It told its readers that the strikes were instigated by Jewish emigres, and put the blame on Jewish leaders in the Popular Front movement.

Despite this monarchist paper and several other smaller sheets of the extreme Right, one who follows affairs in France notes that French public opinion as a whole, certainly the attitude of the French masses, is either averse or indifferent to organized anti-semitism. Of course, there remains opposition to the Jew in certain quarters ever since the Dreyfus Affair, and such antisemites as Charles Maurras boldly threaten to transform the latent menace into a reality.

Maurras shouted in his paper: "We should not have demobilized after Judea's victory. We have allowed our militant anti-Jewish organizations of those days to die out." And he calls vigorously to his adherents: "No more mercy! Death to the Jewish rabble." But the fact remains that this has been a cry in the wilderness.

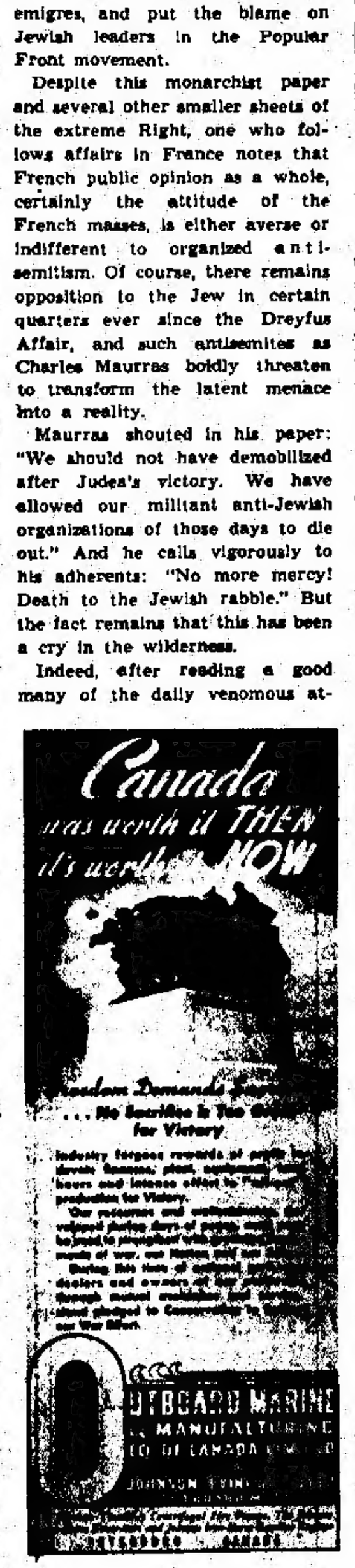
Indeed, after reading a good many of the daily venomous attacks of the several antisemitic papers, one must come to the conclusion that French antisemites appeared a little childish and helpless. To be sure, nobody could foretell how effective their propaganda might become should the general situation in France take a turn for the worse and Blum's position weaken. The racial theory a la Nuremberg found no wide echo among the French antisemites. Even Charles Maurras, antisemitic maniac, distinguished between "good Jews" and "bad Jews."

All the four French papers which began a violent antisemitic campaign after Blum assumed power — Savez-Vous, Charivari, Candide, and L'Action Francaise — merely repeated the stereotyped accusations against "Jewish internationalism," "money power," "subtle trickery." They had not developed their Jew-hatred into "a science," as the Nazis did even before they came into power.

But there were repercussions in North Africa. Anti-Jewish riots took place in Algiers, where the Fascists of the "Croix de Feu" were endeavoring to turn Arab discontent into anti-Jewish channels. These antisemites in France tried to exploit the incidents, which they themselves provoked against the Blum Government, by asserting that the Arabs were restless because a Jew heads the French Government.

Leon Daudet, the gifted novelist and extreme Jew-hater, wrote thus in L'Action Francaise (of June 1st): "There is an element which one should bear in mind in the political prognostication, particularly so far as concerns North Africa. In Tunis, as in Algiers and Morocco, the practice of usury has turned the majority of the population against the Jews, and Islam may some day, as in Palestine, turn against the Talmud. This is one of the dark spots of the Blum Cabinet."

Another French paper, Choc (a weekly published in Paris), at the extreme Right, printed a letter from Algiers which said: "One may affirm without fear of being seriously contradicted that the Jews in Algiers form the dominant element of the Communist movement." And Choc openly



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threatened the Jews with pogroms in North Africa.

It should be noted that all this undercurrent of antisemitism was even among the Rightists limited to the fanatical and less influential elements. The real leaders of Conservative opinion in France, however much criticizing Blum's policies, did not refer to the Jewish angle by a single adverse word. On the contrary, some of the best Conservative publicists even came out openly against bringing in the Jewish issue. Thus M. de Kerillis, a leading representative of the Nationalist Party and one of the most effective critics of Blum, said publicly in reply to Xavier Vallat's speech in Parliament:

"In the criticism that we have the right to address to the present Government and its leader let us put aside without hesitation the painful attack of racial descent. In order to govern our country there is absolutely no necessity to be Gallo-Roman, if there are any Gallo-Romans at all. We only know of Frenchmen. Let us remember the Dreyfus Affair and guard ourselves against collective injustices. Now, when so many perils menace France, is not the chosen moment to divide Frenchmen." The Conservative audience loudly applauded the speaker.

Another publicist whose articles are read by millions of Frenchmen, M. Pierre Dominique, also replied, in the Rightist daily La Republique, to the antisemitic attacks. He wrote: "One has only to analyze the French people in order to recognize that we do not constitute a race. There is no French blood. We originate from the Celts, Iberians and Ligurians, mixed with Germans, Slavs, Scandinavians, Romans, Greeks, Saracens and Mongolians. All this does not make a race. A long time before the war Clemenceau addressed to the Catholics a phrase which remained famous. He said, 'You are Romans,' which meant to him: you are not true Frenchmen. His anti-clerical passion blinded Clemenceau. Yet he was very much pleased to find the Catholics in the trenches in 1917. It is true that he also found the Jews there." And even Gustave Herve wrote in the Catholic Victoire that antisemitism is "ignominious."

Among the followers of the Popular Front Premier Blum's Jewishness could not possibly be an issue. So far as I know, there was one instance where that aspect was discussed in a Left publication. It is an interesting literary episode.

Andre Gide, considered by many the greatest French writer of our time, who in recent years became an ardent Communist, replied to an attack by the Catholic writer Massis. The matter goes back many years. Gide was a classmate of Blum at the Ecole Normal, and he and Blum mingled in the same literary circles when both were young writers. Back in 1914 Gide published a pen-portrait of his friend. He said that Blum "possessed nobility, generosity and chivalry," adding, however, that "these words could not really be applied to a Jew without deviating from the true sense of the words."

Now Massis and other reactionary writers reprinted this portrait to show that even Gide, one of the most eminent intellectual supporters of Blum, had at one time emphasized Blum's descent in scarcely complimentary terms. At once Gide replied to this in the Left literary weekly Vendredi.

First he apologizes for that hasty expression of twenty-two years ago. He points out that so many years ago he had already observed that Blum possessed marvelous organizing abilities. But even so he did not then correctly evaluate Blum's powers. Gide quotes the following passage from his portrait of twenty-two years ago:

"It seems to me that this trait of continually stressing the Jew in himself and of being interested

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in the Jew by preference, this predisposition to recognize talent and genius in the Jew, is a result of the fact that a Jew is particularly sensitive to Jewish qualities. It is due mainly to the fact that Blum considers the Jewish race as a superior race, as one which is called upon to dominate after having long been dominated; and he believes that it is his duty to aid in its triumph with all his resources. Without doubt he foresees the possible ascent of this race. Without doubt he foresees by the ascent of this race the solution of numberless social and political problems. There will come a time, he thinks, which will be the time of the Jew; at present it is important to recognize and establish its superiority in all fields, in all the branches of art, science and industry."

Are not, then, the antisemitic propagandists right who have dug up these old words of Gide and find in them support for their assertions that Blum is consciously Jewish and that one of his main ambitions is to further Jewish interests and Jewish prestige? Does not Gide himself say so in clear terms?

To this Gide now replies that, first of all, his remarks referred mainly to the Jewish qualities in literature and to Blum as a leader in the literary movements of his time; then adds:

"From what I said in 1914 the following remains: the Jew is guided by some ideas which appear to him superior to the idea of Fatherland itself—in particular, the ideas of justice and truth. A great need for truth and justice animates the best representatives of Israel, and Blum in particular. That is exactly what we can wish today, and it is monstrous that these great ideas should be opposed to the interests of France. I will say more: I believe that if these ideas had guided a little more the French politics of the last period, France would now be much stronger and could hold her head higher. I am glad, after the victory of the Popular Front, to see France animated by this passion for justice and truth, resuming the role of the vanguard and pioneer of civilization, which she had ceased to play to her misfortune and to our shame."

And Gide closes his article with these words: "Leon Blum, with the eminent qualities which I recognized in him long ago, qualities which have since grown, seems to me perfectly equipped to lead to a good end this very difficult enterprise, to the greatest satisfaction of the greatest number and to the great honor of France."

One should bear in mind that the papers which have been quoted here are party organs with limited circulation. The great Paris dailies, conservative and liberal—Le Temps, Le Matin, Petit Parisien (with over 1,000,000 circulation), Le Journal, Le Soir — devoted very little if any space to the matter.

How did the French Jews themselves react to Blum's elevation?

It is no secret that in many Jewish circles not only in France but abroad there was tense anxiety. What in other times would have been a source of pride was now a cause for fear. Jews everywhere asked themselves: would not a Jewish Socialist Prime Minister in one of the greatest countries of Europe play into the hands of the Nazis and give them an additional argument for their propaganda of "Jewish world domination"?

As for French Jews themselves, though they had suffered no open antisemitism since the close of the Dreyfus Affair, we can well imagine them apprehensive, pondering whether Blum would not awaken the dormant antisemitic sentiment among the French conservative elements.

There were, indeed, quite definite signs that the assimilated French Jews, the wealthy and conservative groups, were thor-

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oughly dissatisfied when Blum assumed office. They began to assure and reassure that they were Frenchmen in nationality and Jews only in religion. L'Union Patriotique des Israelites Francaises, an extremely conservative group, published a manifesto declaring that "the Frenchmen of the Israelite religion recognize first of all human solidarity and national solidarity. Nation is above race and creed." Further, "the fight against antisemitism must be conducted exclusively by groups that rest upon the foundations of French nationalism." Thereby the French Jews of L'Union Patriotique dissociated themselves completely from the 180,000 new Jewish arrivals in France during the last twenty years. (Compare the tactics of "patriotic" German Jews who in pre-Hitler days endeavored to shift blame on the Jewish immigrants from Eastern Europe.)

Some of these ultra-conservative French Jews even came out in reactionary and semi-antisemitic papers with a call to their co-religionists to desist from political activity, coupled with an attack upon recent Jewish immigrants. In the June 18th issue of Choc—a paper which, as noted above, indulged in a scarcely veiled propaganda for pogroms in Algiers—M. Edouard Helbronner made an appeal to the French Jews.

He begins with the proposition that the Jews of France, rich or poor, are always inclined to the Left parties. He pleads: "French Israelites who have given without counting your blood during the last war, give up this mentality! You do not realize that your yourselves are pushing towards antisemitism, that your position in the entire world, your way of reasoning and acting, often makes you antipathetic. Don't you find it normal that, being a minority in this country, you should act from a national point of view, like your Catholic compatriots who are more numerous?" And then he says something which is virtually a direct reproach to Blum for his acceptance of the office of Prime Minister:

"You who are mostly in business know as well as I that in a business organization those who have the majority of shares dictate the policy. Do not therefore try to take over the responsibility for the Joint Company 'France.' If by accident or by your volition you find yourselves involved in the political life of the country, work for the greatness of France. Be social, yes; but be nationalistic and say to yourselves that those to whom you are turning now will not hesitate to sacrifice you in order to remain in power in the day when they find it feasible."

This curious pronouncement, which is so similar to the former appeals of the National-Deutsche Juden in Germany, concludes: "Stay in your place, do not segregate yourselves from the other Frenchmen, and when you have to step out both in private and in public, think French, do not think International."

Such statements show the fear which gripped the conservative elements of French Jewry — the fear that Jews as such would be identified with the Left groups now in power.

The Paris Consistoire of French Israelites even went so far as to invite Colonel Casimier de la Rocque, leader of the Croix de Feu, to a memorial for the Jewish war dead held in the grand synagogue — an act that called forth intense opposition from the Jews of North Africa where the Croix de Feu, as we have seen, is openly antisemitic. But de la Rocque was very careful not to stress the Jewish angle in France proper, for there it would certainly meet with resistance among the large masses. He accepted the Consistoire's invitation and came to the synagogue. The incident made a bad impression in many Jewish circles in France, and not only on the Left.

It was, however, in the Left publication Vendredi that the action of the Consistoire was publicly castigated. From the pen of Andre Wurmser, a prominent writer and critic, appeared an article entitled "I, the Jew." M. Wurmser began with this statement: "I am a Jew not by religion but by race, and no matter what my indifference to races and religions I am determined to vindicate (until the disappearance of the last intisemite) my Jewish quality."

Wurmser continued: "I am a Frenchman not only by birth — Parisian, son and grandson of Parisians—but also by thought and sentiment. France stands out in my eyes by her concern for the universal and the desire for justice and liberty. It is the Frenchman in me more than the Jew who is revolted by anti-semitism. I feel ebashed that I must defend those who, after all, are no more my own than the other free people of my country . . ."

But Wurmser leaves this defence to his "Aryan" friends and himself goes on to attack the conservative Jewish elements who arranged the memorial in the synagogue with the participation of the Croix de Feu. "They," he exclaims, "are Croix de Feu by interest, by concern for mundane comforts—and because they think that thereby they assure themselves against antisemitism, an

surance entirely personal, which will leave the poorer Jews at the mercy of the rulers. . . . For the Jewish employes, workers and merchants have no interests and sentiments other than the non-Jewish employees, workers and merchants."

That the native French Jews had begun to think very seriously about their future, and were more and more concerned with the influence upon it of the "immigrant Jews," is abundantly evident.

The latter are those who came in from East-European countries since the world war. To their numbers are now added the refugees from Nazi-Germany. In a debate on the Jewish question which took place in Paris, M. Lambert stated that the immigrant Jews had no right to interfere in political affairs. "People who are not integrated in the French nation and express opinions on political questions are doing wrong to us, to our ideas and to our religion." M. Lambert proposes the establishment of a "Union Juive de France," an organization similar to the Jewish Board of Deputies in England, to assure "collective action" of French Jewry against antisemitic attacks.

The Alliance Israelite Universelle, which was formed in 1860 to protect the rights of Jews in the benighted countries of Eastern Europe and the Orient, now found itself giving serious thought to the Jewish situation in France itself. Its organ, Paix et Droit, declares (issue of June 1936) that although some of the most important French conservatives are against raising the Jewish issue, "we don't believe that one should go to sleep in happy optimism."

Even this organization, which is so deeply rooted in French Jewish life, deemed it necessary to affirm its patriotism. "The great majority of French Israelites know their duty to the country." But: "Some among the new arrivals do not always show the same prudence, the same reserve and the same understanding, and one must hope that certain of their manifestations should not be compromising and unlease the 'collective injustices' against which M. de Kerillys warned his public."

It is a fact that the Left parties, not wishing to play into the hands of the conservatives, warned all immigrants not to be conspicuous in public demonstrations. Both the Communist and Social parties spread the word among their adherents of other nationalities, and particularly among the Jewish trade unions, not to march on Bastille Day. This action was in line with the national aspect which the French Popular Front assumed more and more—a nationalism caused not by a change in fundamental principles but by the strong desire to unite all Frenchmen under the banner of democracy against the Fascist menace both from within and without.

Finally, it will be of interest to note two reactions from Jewish nationalist quarters.

One was by the late Vladimir Jabotinsky, the redoubtable leader of the extreme political Zionists, who seceded from the World Zionist Organization to form the "New Zionist Organization." Jabotinsky wrote a sombre article from Geneva for the New York Jewish Morning Journal ("The Blum Episode and the French Jews"). To begin with, he reports that "everywhere a couple or a dozen Jews gather, unless they talk about the events in Palestine, the conversation turns about the Leon Blum episode, and they ask each other: '. . . and the end?'" And Jabotinsky asserts that most Jews who ask this question are very much afraid that "the end will unfortunately not be a good one . ." For himself, he is "convinced that every sincere sympathizer of Leon Blum's endeavors everywhere will answer 'bad.'"

After praising Blum's idealism and paying homage to him as "perhaps one of the most honest, worthiest and best men in the political life of Europe and maybe in the whole world," Jabotinsky nevertheless concludes that "the Blum episode may become one of the bitterest and most sorrowful phases in the history of Jew-hatred . . . If it fails, the Jews will pay for it, and one of the few countries where one may still breathe freely will be poisoned for many years with hostility and contempt from both Right and Left."

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Profoundly pessimistic, he asks "What is the moral of the story?" And answers: "Very simple and short: Evacuation . . . There is a concept of spiritual evacuation: to take away the Jews from non-Jewish spiritual life—from literature, theatre, politics—and to do it ourselves, on our own initiative, not wait until they will do it with a kick in our pants.

". . . Three-quarters of the German-Jewish tragedy is really no more than a commentary on this one question: What do we gain by bestowing our geniuses upon the non-Jews? For the last decade before the Hitler victory, when a Frenchman or an Englishman — or a German!—wished to get acquainted with first-class modern German literature, he had constantly to read Jewish books — Schnitzler's, Wassermann's, Werfel's, Zweig's, Feuchtwanger's, etc., etc. . . ."

Terror-stricken, Jabotinsky concludes: "The Blum episode is but a part of a great chapter in Jewish history: Israel's adventure in the magic garden of Babylon. The next chapter which follows in the same book should be called 'Spiritual Evacuation — Voluntarily,' —for afterwards comes the other chapter, 'Evacuation — Involuntarily.'"

On the other hand, the attitude of the German Zionists towards Blum's elevation is exactly the reverse of Jabotinsky's. The Berlin Judische Rundschau of July 31 takes up the subject in a full front page editorial. Basing its opinion on four years' experience under Hitler, it holds: "The Jewish question is not so simple and primitive that the withdrawal of Jews from honours and offices is sufficient to solve it . . . The highest right of a man is to give the best of his personality to the cause that he represents." The Judische Rundschau fully approves Blum's action. The only condition it puts to a Jew who assumes high office is that "he should in all honesty and sincerity and pride recognize his Jewishness."

As a counterpoise to Cluc — which, as we have seen, was for pogroms in Algiers—we may now quote from another Paris reactionary weekly, Vellemitaire. In its issue of September 2, 1936, the editor, Emil Bure, devotes his front page article to anti-semitism, under the general rubric of "Contemporary Questions." Bure writes:

"I have never been an antisemite and I shall never be one, not only because my sentiments are opposed to this prejudice but also and above all because my reasoning is opposed to it. Tsar Alexander III asked Counte Witte one day: 'Is it true that you are in sympathy with the Jews?' 'In order to be able to answer Your Majesty,' the Minister replied, 'I went to know whether you believe it possible to cast all the Russian Jews into the Black Sea. This would be a radical solution of the whole problem. But if Your Majesty is ready to admit that the Jews have a right to live, then we must create proper living conditions for them.'

"This sensible reply," comments Bure, "sets narrow limits to the policy of the antisemites. Either they are satisfied with vain protestations or they must incite to the organization of pogroms. . . ."

Bure thinks of complete assimilation as a remedy for antisemitism. Arguing against the antisemites who claim that there are inherent faults in the Jews, Bure quotes Macaulay to the effect that if red-headed men had been persecuted and tortured for centuries like the Jews, they would have developed the same moral constitution as the Jews. "Antisemites" says Bure, "can only add to the faults of the Jews."

In his final paragraph Bure sums up his attitude, which may be taken as characteristic of a large part of the conservative element in France. "The Jewish question is in the forefront in many countries but fortunately not in France! Here it is generally understood that if Leon Blum does evil, he does it as a Socialist but not as a Jew. His revolutionary fervor is that of the New Testament, and one cannot destroy it by persecutions or pogroms. Hitler tries to sell us his Pan-Germanic merchandise under the cover of antisemitism and anti-communism; but thus far and despite all his successes have been meagre."

This article is from the Menorah Journal.

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Pilot Officer Abe Ittkin, of the R.C.A.F., son of Mr. and Mrs. J. Ittkin, 5921 Clark Street, Montreal, is overseas.

Captain Hyman Mendelson, R.C.A. Medical Corps overseas, son of Mr. and Mrs. Harry Mendelson, St. Joseph Boulevard West, Montreal.
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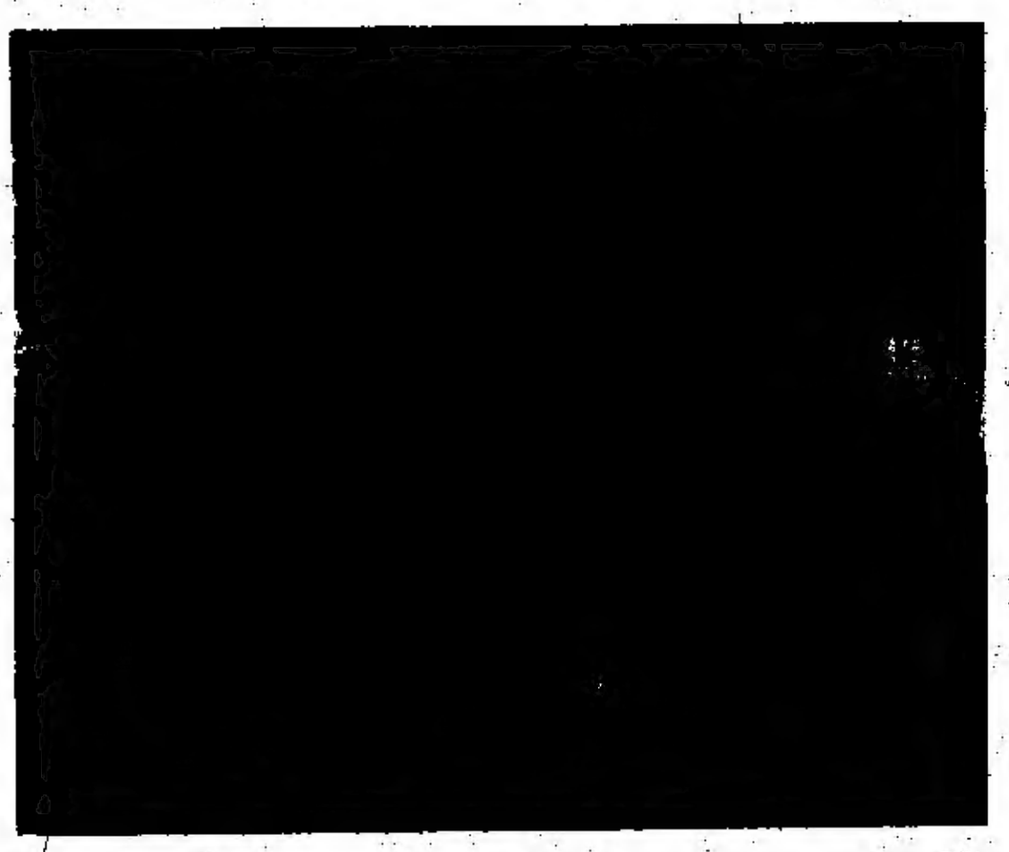

Lieut. Ernest G. Stone, 6th Light A.A.C. Regiment overseas, B.Sc. McGill 1939, and Lieut. Murray D. Sabloff, Canadian Army Ordnance Corps, Kingston, B.A. McGill 1941, sons of Mr. and Mrs. H. C. Sabloff, Victoria Avenue, Montreal; grandsons of Mrs. R. Kaminsky, of Montreal.
—B. Sabloff

Lieutenant J. E. Miller, son of Mrs. D. A. Miller and the late Mr. Miller, 1094 St. Viateur Street West, Montreal, is stationed at Camp Borden.
—Society Studio

Captain L. S. Epstein, son of Mrs. Jennie Epstein, 5125 Sherbrooke Street West, and the late Samuel Epstein, is overseas with the Canadian Dental Corps.
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[illegible]

Mr. and Mrs. Alex Shulman, 3681 Lorne Island, Avenue, Montreal, were [illegible] many pleasant [illegible] daughter, Mrs. [illegible] Son.

[illegible]

Mrs. William J. Lewis, formerly Miss Gloria Stern, daughter of Mr. and Mrs. Harry Stern, 3577 Lorenzo Avenue, Montreal, received her B.A. awards from Sir George Williams College. She was editor-in-chief of the [illegible] "Grey", and vice-president of the Bay Faculty Women's Club.

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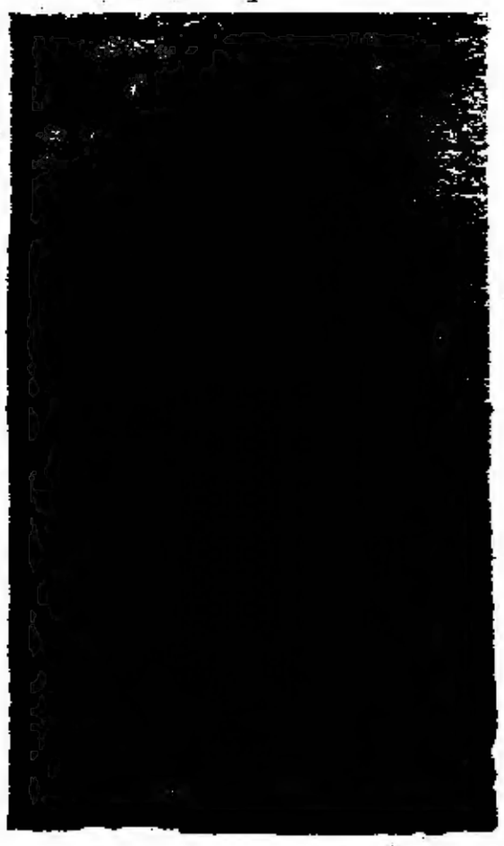
Lorne, three, son of Mr. and Mrs. Alex Fuchs, 246 Lappin Avenue, Toronto.

—Sylvia Schwartz

—Sylvia Schwartz



Lorne, two, daughter of Mr. and Mrs. [illegible] Richmond Hill Boulevard, Toronto.

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Sharon, four, son of Mr. and [illegible] Toronto.

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Mrs. [illegible] Caplan, 2 Selkirk Avenue, Outremont, Captain of the R.C.A.F., was Miss Clara Wirzling, daughter of Mr. and Mrs. Ferd Wirzling, 4867 Jeanne Mance Street, Montreal. Mr. Caplan is a son of Mr. and Mrs. Morris Caplan, 2415 Mapleswood Avenue.

Mrs. H. Caplan, 5256 Waverley Street, Montreal, was Miss [illegible] daughter of Mr. [illegible] Waverley Street, Montreal. Mr. Caplan is a son of Mr. and Mrs. H. Caplan, 5252 Waverley Street, Montreal.

Mrs. Harry Sa[illegible] Calgary, daughter [illegible] Calisher

Above, Mrs. Sau[illegible] Mrs. Wolfovitc[illegible] and Mrs. Max [illegible] Drive Street W[illegible] her marriage to [illegible] of Mr. and Mr[illegible] Villeneuv[illegible]

Mrs. Harry Grossman was Miss Sally Galitsky, daughter of Mr. and Mrs. J. Galitsky, Toronto.
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Mrs. Henry Banack was Miss Sylvia Blackstein, daughter of Mr. and Mrs. Philip Blackstein, of Toronto. Mr. Banack is the son of Mr. and Mrs. Abraham Banack, Palmerston Avenue.
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Above, Mrs. Saul Reinblatt was Miss Anne Wolfovitch, daughter of Mr. and Mrs. Max Wolfovitch, 131 Villeneuve Street West, Montreal, before her marriage to Saul Reinblatt, son of Mr. and Mrs. E. Reinblatt, 207 Villeneuve Street West.
—Geo. Charlab

Mrs. S. Beck, of New York, formerly Miss Reva Schwartz, daughter of Mr. and Mrs. S. Schwartz, 5612 Jeanne Mance Street, Montreal.
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Left, Mrs. B. M. Reisman was Miss Annette Rosenberg, daughter of Mr. and Mrs. B. Rosenberg, 92 Beverley Street, Toronto. Mr. Reisman is the son of Mrs. Reisman and the late N. Reisman, 53 Major Street.
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—W. Gordon Mitchell

Joseph William, nearly two, son of Mr. and Mrs. A. Rubin, of Beauharnois, Quebec.

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Left, Murray Arnold, about two, son of Mr. and Mrs. Lawrence L. Sperber, 5075 Victoria Avenue, Montreal; grandson of Mr. and Mrs. Max Epstein, of Hamilton; and of Mr. and Mrs. Nathan Sperber, of Montreal.

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Left, Alan, one, son of Mr. and Mrs. Irving S. Backler, 4929 Circle Road; grandson of Mrs. A. Lapin and the late Mr. Lapin; and of Mrs. L. Backler and the late Mr. Backler, of Montreal.

W. Gordon

Charles, one and a half, son of Sergeant Moe Goldberg and Mrs. Goldberg of Alliston, Ontario, and son of Mr. and Mrs. Isaac [illegible] de l'Epee Avenue, Montreal, and Mrs. Goldberg, 5600 Jeanne Mance Street.

DECEMBE

Wanda Louise, and Mrs. Perc Rodeigh Aven daughter of M Horwitz, 459

Brenda, one, da Mrs. A. Sadler, Montreal; grando Mrs. I. Adelman and of Mr. and erley

Wanda Louise, two, daughter of Mr. and Mrs. Percival Grant Gordon, 2 Ranleigh Avenue, Toronto; granddaughter of Mr. and Mrs. Joseph Horwitz, 459 Palmerston Boulevard.
—Sylvia Schwartz

Below, Elaine Ruth, one, daughter of Mr. and Mrs. William Firestone, 74 Henry Street, Toronto.

—Sylvia Schwartz

Brenda, one, daughter of Mr. and Mrs. A. Sadler, 1971 Clinton Avenue, Montreal; granddaughter of Mr. and Mrs. I. Adelman, St. Urbain Street; and of Mr. and Mrs. J. Sadler, Waverley Street.
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Phyllis, one, daughter of Mr. and Mrs. M. Firestone, 125 Beatrice Street, Toronto.
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Cecile, seven, and William, one, children of Mr. and Mrs. A. J. Mauer, Park Avenue, Montreal; grandchildren of Mr. and Mrs. H. Schafer, Hutchison Street.
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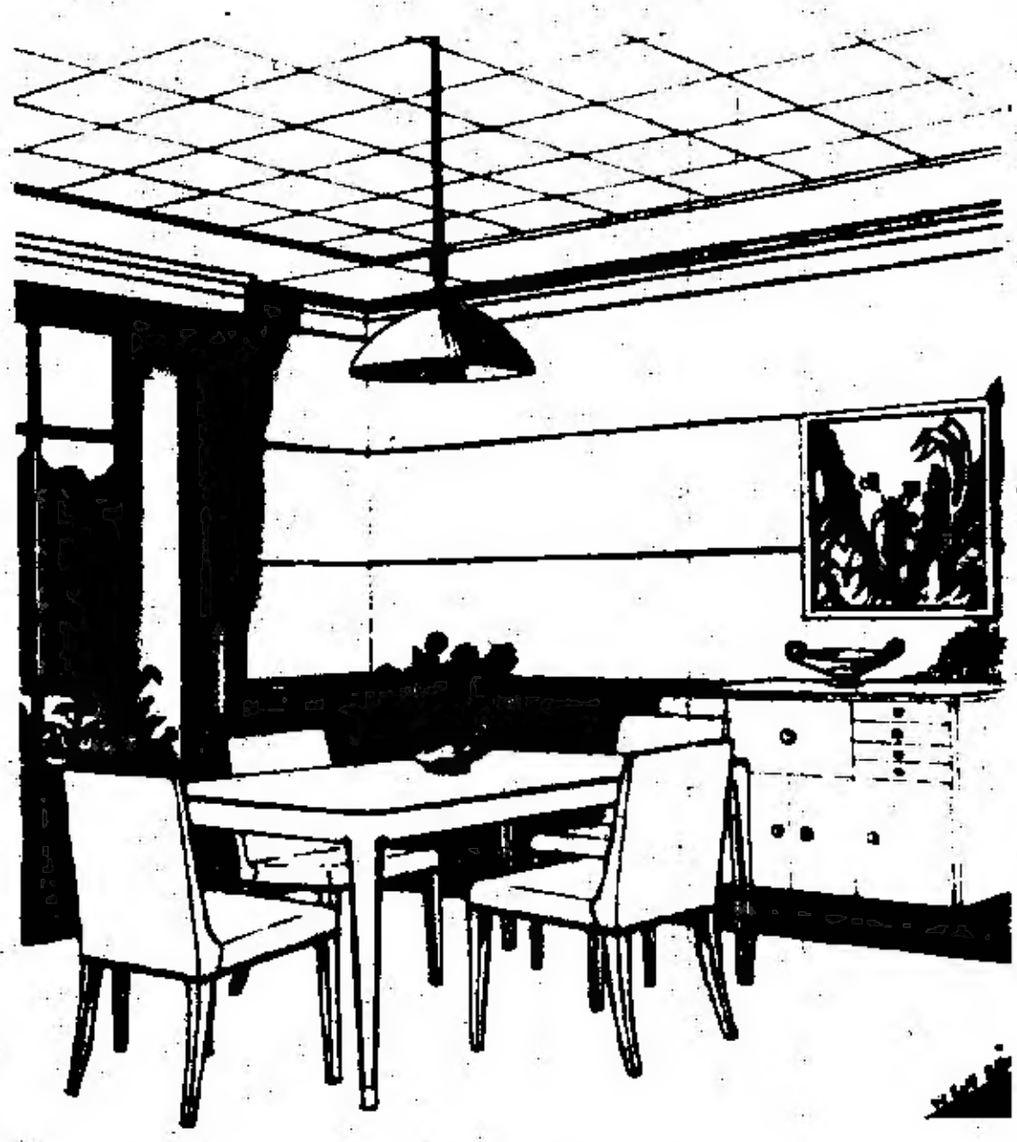

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Mrs. R. Osher, of Toronto, great-grandmother; J. Osher, of Montreal, grandfather; Mrs. S. Engel, of Montreal, mother; and Stuart Norman Engel, one year old. Mr. Osher and daughter, formerly Miss Ethel Osher, were formerly of Toronto.

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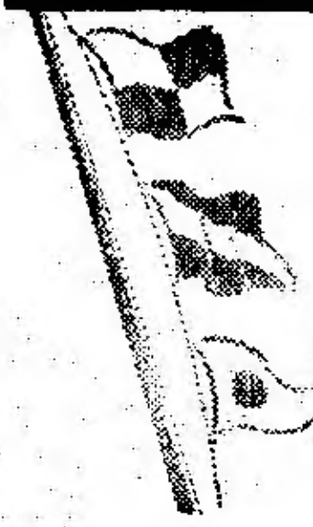

LIKE every "signal" in this series "*Proceeding with all dispatch to assistance*" comes from the signal log of a ship of the Royal Canadian Navy. But because the ship in question, a Corvette, would not wish to claim sole credit for a job which is almost routine, we give no names.

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Lieutenant Michael Irving Rosenthal, of the R.C.O.C., son of Mr. and Mrs. Jack Rosenthal, 735 Davaar Avenue, Montreal, received his M. B.A. from Harvard University and his B.A. from Bishop's University. He was married recently to Miss Ruth Goodman, daughter of Mr. and Mrs. A. Goodman, 853 Rockland Avenue, Montreal.

—Geo. Charlab

Private Gunner Hyman Abramovitch, 79th Light A. A. Battery, 9th Regiment, R.C.A., Hastings Park Camp, Vancouver, B.C., is the son of Mr. and Mrs. S. Abramovitch, 35 Joyce Avenue.

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Left, Miss Myrtle Cohen, daughter of Mr. and Mrs. Samuel Cohen, Toronto whose engagement to Murray J. Davis, son of Mrs. Norma Davis, of Buffalo, N.Y., and Harry J. Davis, of Washington, D.C., was announced

Mrs. Irving Reisman was Miss Sarah Sudouitz, daughter of Rev. and Mrs. N. Sudouitz, Grace Street, Toronto. Mr. Reisman is the son of Mrs. Reisman and the late S. Reisman.

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Left, Mrs. Rodier, was Miss Ellen Wasserman, daughter of Mr. and Mrs. Louis Wasserman, 3433 Jeanne Mance Street, Montreal, before her marriage to Harry Leon Rodier, son of Mrs. J. Rodier, and the late Mr. Rodier, 125 St. Joseph Boulevard West, Montreal

Miss Frances Anne Caughlan, daughter of Mrs. J. Kilroy and the late Mr. Kilroy of Brockton, Mass., and Ensign Thomas Joseph Lee, R.C.N.V.R., son of Mr. and Mrs. Edward Lee, 126 Dunn Avenue, Montreal, whose engagement was announced

Mr. and Mrs. [illegible] who were [illegible] golden [illegible] daughters, Mrs. [illegible] Mendelssohn, [illegible] Lesser, Mrs. [illegible] both of Montreal

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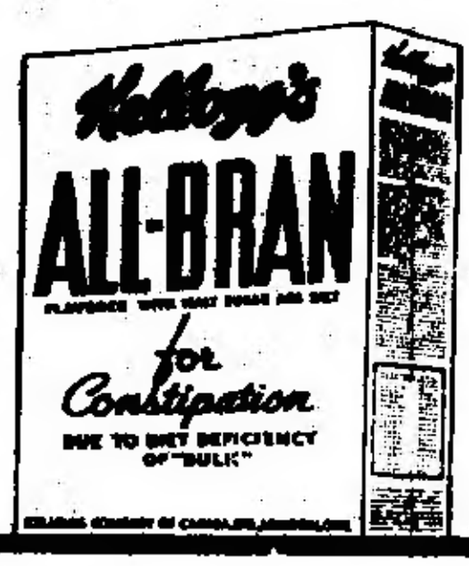
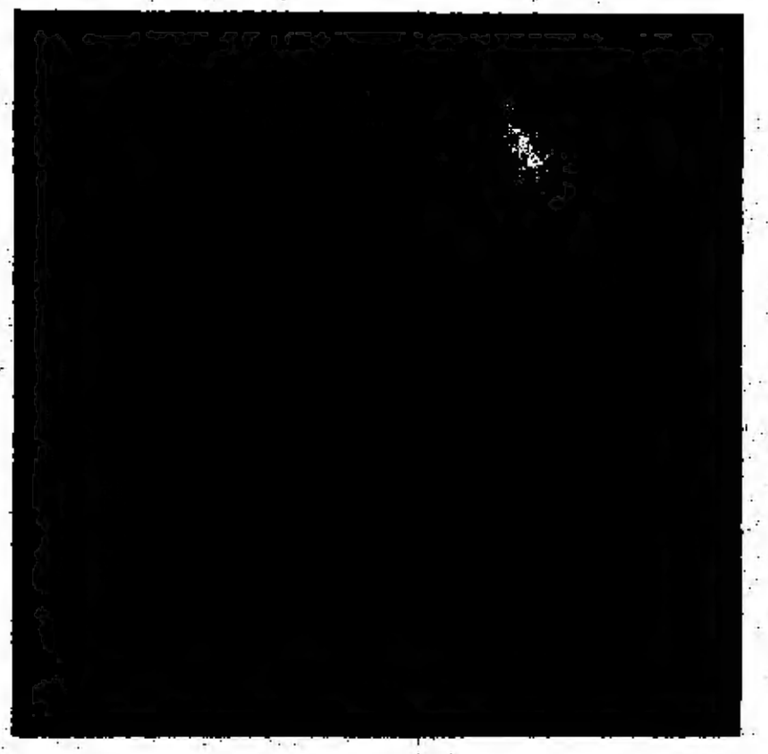
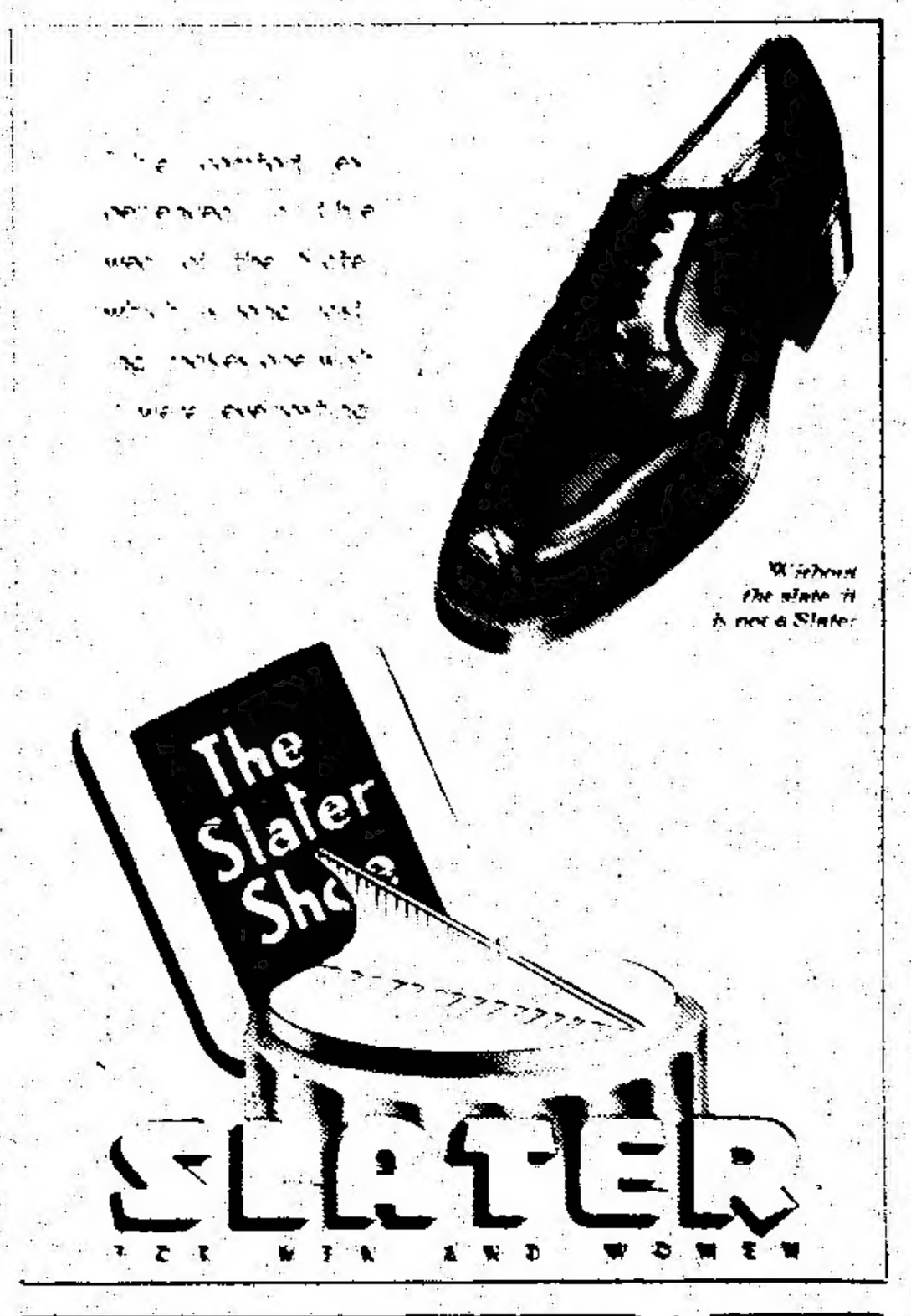




Linda and Brenda, two, twin daughters of Dr. and Mrs. M. Goldenberg, 5608 McLynn Avenue, Montreal; granddaughters of Mr. and Mrs. L. Lipsey, 4060 Laval Avenue; and of Mrs. G. Glickstone, of New York.

—Society Studio

Mr. and Mrs. B. Mindlin, 1547 Ducharme Avenue, Montreal, who were married in London, England, celebrated their golden wedding anniversary. They have five daughters; Mrs. S. Silverman, of Hull, Quebec; Mrs. E. Mendelsohn, of Toronto; Mrs. E. Goldstein, Mrs. H. Levitan, Mrs. S. Miller, of Montreal; two sons, David and Jack, of Montreal; and fifteen grandchildren and six great-grandchildren.



Mrs. Harold Levy, 615 Lonsdale Road, president Council of Jewish Women.
—Sylvia Schwartz

Mrs. Ben. Sadowski, 120 Old Forest Hill Road, treasurer.
—Sylvia Schwartz

Mrs. Samuel Godfrey, 62 Russell Hill Road, 1st vice-president.
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Mrs. Haskell Masters, 90 Old Forest Hill Road, third vice-president.

Mrs. A. E. Gelber, 876 Avenue Road, brides' Study Group.

Mrs. Bertrand Gerstein, 128 Chaplin Crescent, Toronto, executive member.
—Violet Keene, Eaton's, College Street.

Mrs. Oscar Pollock, 297 Rushton Road.

On These Pages Appear Some Of The Toronto Women Who Are Active In The Program Of The Council of Jewish Women

Mrs. Herbert G. Gordon, 14 Avoca Avenue, corresponding and recording secretary, and co-editor of the Council Bulletin.
—Andrew D. Skilling

Mrs. Lou Isaacs, 94 Castlewood Road, member of the Executive Board; convenor of Contemporary Jewish Affairs; member of committee on War Projects; Camp Camperdown; Children's Service Group; and Telephone Committee.

Mrs. Lorne Greene, 1652 Bathurst Street, chairman of the Children's Service Group.

Mrs. David Sugar was Miss Edna [illegible] only daughter of Mr. and Mrs. N. E. Crystal, Toronto. Mr. Sugar is [illegible] of Mr. and Mrs. A. Sugar of Toronto.

Mrs. J. Ben. Block was Miss Norma Fleishman, daughter of Mrs. Harry Fleishman, 4034 Dorchester Street West, Montreal, and the late Mr. Fleishman.

Gerela Studio

[illegible] Sgt. [illegible] son of Mr. and Mrs. [illegible] Montreal, grandson of [illegible] Mrs. [illegible] Goldberg.

[illegible] Studio

Archie and Charles

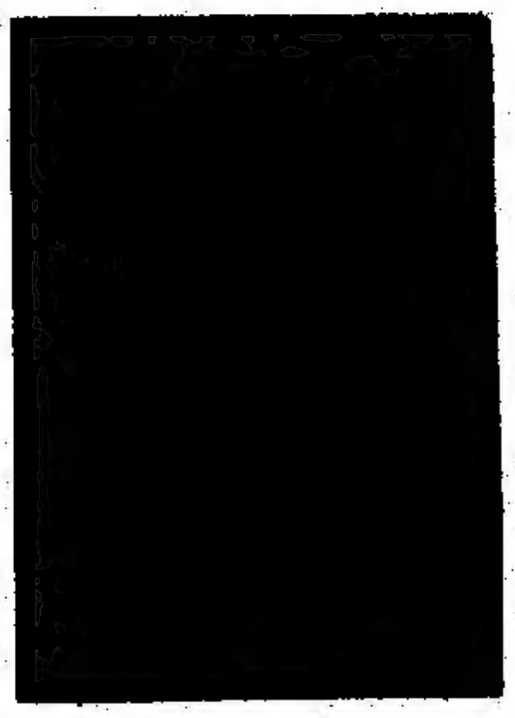
Sgt. and Mrs. David Kleiman who was Miss Toba Singer, [illegible] daughter of Mr. and Mrs. Jack Singer, Clark Street, Montreal. Sgt. Kleiman, R.C.A.F., stationed at Central [illegible] is the son of Mr. and Mrs. S. Kleiman, of Sault Ste. Marie, Ontario.

[illegible] Studio

[illegible] Studio

Corporal Julius [illegible] and Mrs. David [illegible] Street, Montreal, [illegible] force at [illegible] and has been [illegible]

Flying Officer [illegible] of Mr. and Mrs. [illegible] berg, 5687 Par[illegible] a graduate of [illegible] and attended [illegible] York. He joined [illegible] has been overseas [illegible] at a party of [illegible] spected by the [illegible] arrival.

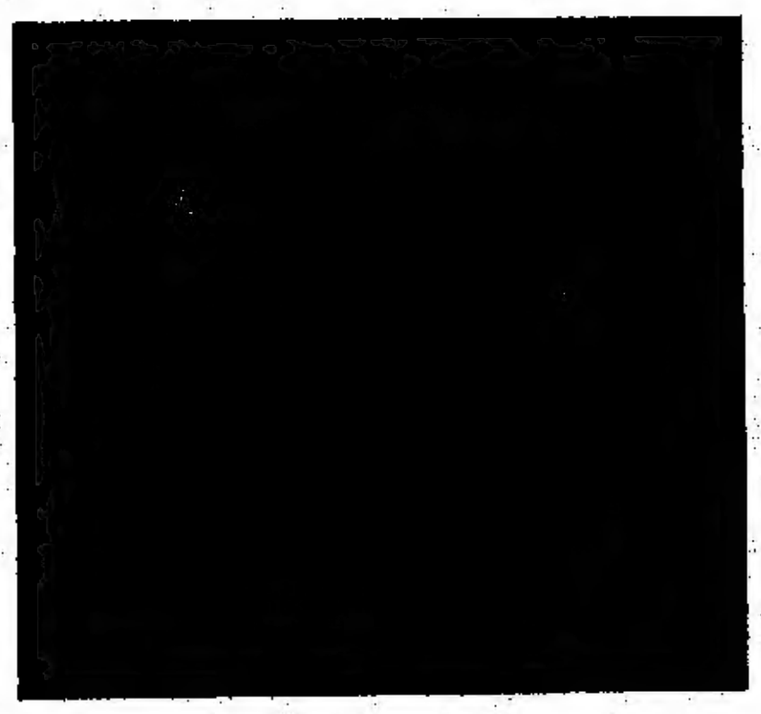


Corporal Julius Geniele, son of Mr. and Mrs. David Geniele, 1216 St. Urbain Street, Montreal. He joined the air force at the beginning of the war and has been overseas for over a year.

Pte. Hyman Geniele, R.C.A., is the son of Mr. and Mrs. David Geniele, 4216 St. Urbain Street, Montreal.

Flying Officer Morris Goldberg, son of Mr. and Mrs. Charles Max Goldberg, 5687 Park Avenue, Montreal, is a graduate of Strathcona Academy, and attended City College in New York. He joined the R.C.A.F. in 1940, has been overseas a year, and was one of a party of Canadian airmen inspected by the King and Queen on arrival in England.

LAC Isadore Bernstein, R.C.A.F., son of Mr. and Mrs. A. Bernstein, 1565 Van Horne Avenue, is at Clinton, Ontario.



LAC Myer Engelberg, R.C.A.F., in training at Lachine, and Cobby Engelberg, Sergeant Wireless Air-gunner, Greenwood, N.S., sons of Mr. and Mrs. M. Engelberg, 5714 Esplanade Avenue, Montreal.

—Society Studio

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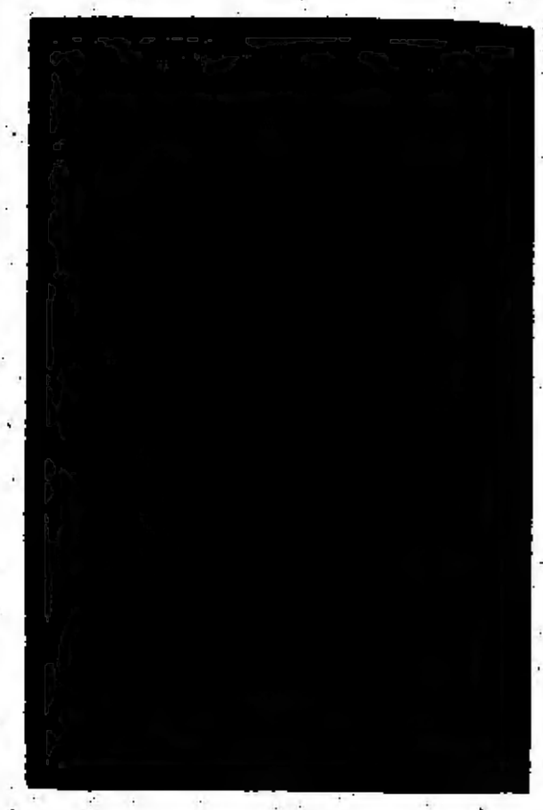
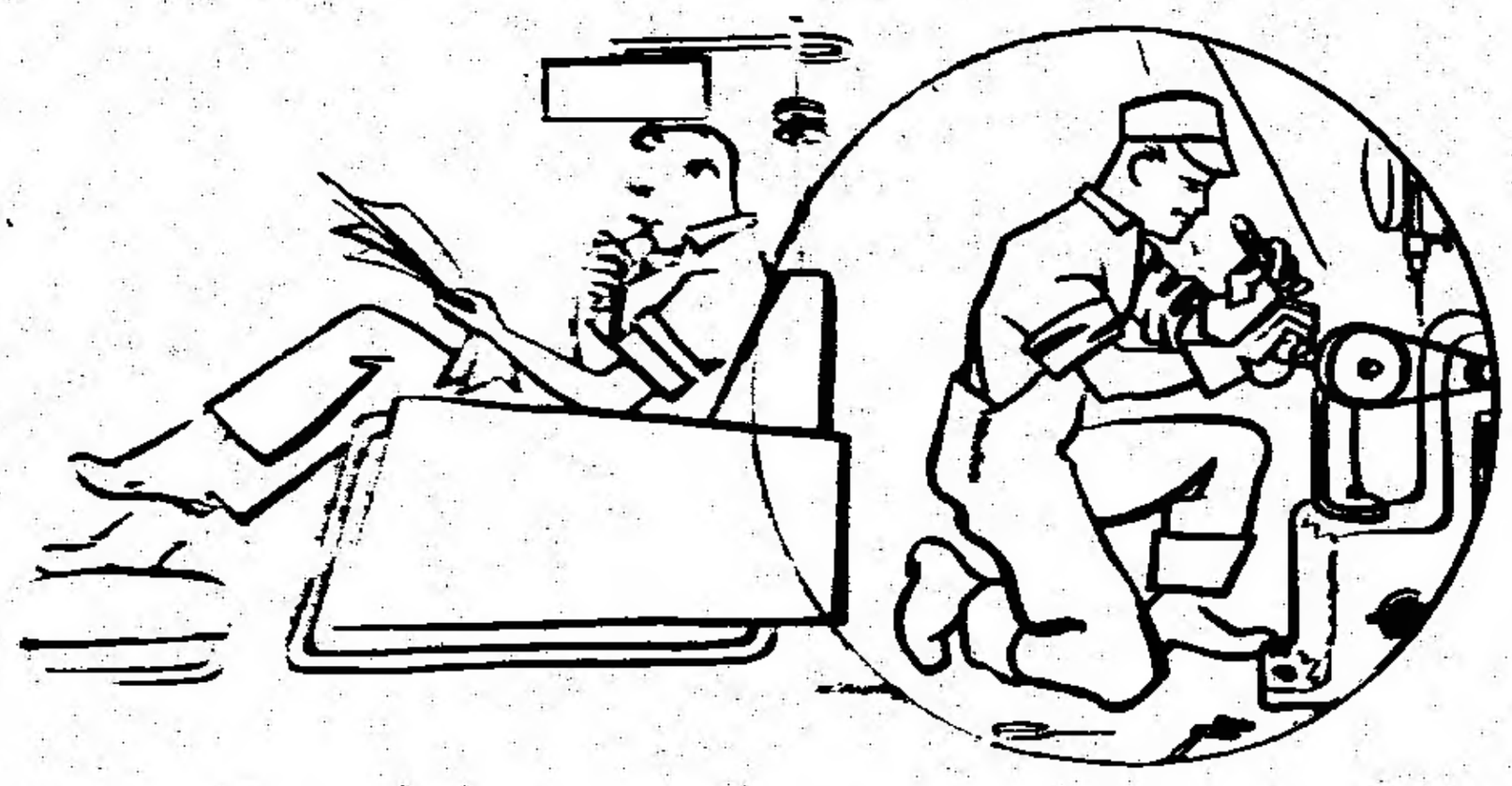
Isadore C. Pollack, son of Mr. and Mrs. Maurice Pollack, Grande Allée, Quebec City, was promoted to the rank of Lieutenant-Commander in the Canadian Marine Service (R.C.N.V.R.). He attended Commissioners High School in Quebec, received his B.A. degree at McGill University in 1937, and graduated in law with the degree of L.L.B. from Laval University, Quebec, in 1938.





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Cadet and Mrs. Samuel Schwatz Bard, formerly Miss Brauna Lax, daughter of Mr. and Mrs. H. Lax, St. Louis Road, Quebec City. Mrs. Bard is living in Brockville, Ontario, where her husband is completing an Officer's Training Course. Cadet Bard is a lawyer who practised in Quebec City.

Mrs. Jack Gottheil was Miss Hadassa Goldfine, daughter of Mr. and Mrs. Louis Goldfine, 4250 Sherbrooke Street West, Montreal, and graduated from McGill with honors in sociology. —Garcia Studio

Lieutenant Jack Gottheil, of the Royal Canadian Artillery, son of Mr. and Mrs. B. Gottheil, 1583 Ducharme Avenue, Montreal, is a graduate of McGill with honours in sociology, and studied in the School of Social Work. He was assistant director of Bnai Brith Lodge, and educational director of the Y.M.H.A. —Society Studio

Aircraftsman Benjamin Lubell, pilot in training, stationed at Belleville, Ontario, is the son of Mr. and Mrs. B. Lubell, 5698 Clark Street, Montreal. —Society Studio

Pilot Officer Observer Louis Gottheil, son of Mr. and Mrs. B. Gottheil, 1583 Ducharme Avenue, Montreal. —Society Studio

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Mrs. Moe. Greenstone and son, Brian Leonard, nearly two, 6116 Durocher Avenue, Montreal.

Mrs. I. Finkelstein and daughter, Ruth Bunny, one, 4601 Park Avenue, Montreal.

—Society Studio

—W. Gordon Mitchell

Mrs. Philip Caplan, 746 McEachran Avenue, Montreal, and her children, Ronald, five; Karen, one; and Frances, eight.

—Society studio

Lila, five, daughter of Mr. and Mrs. Nathan Davidow, 5220 Queen Mary Road, Montreal; granddaughter of Mrs. Miriam Davidow, 4679 Esplanade Avenue.

Bayla Merele Greene, three, daughter of Mr. and Mrs. Samuel Greene, of Albany, N. Y.; granddaughter of Mr. and Mrs. S. Suchachesky, 5025 Esplanade Avenue, Montreal.

Problems In Children Of The Old City of Jerusalem

By Dr. Stephen Krauss, Of The Hebrew University, Jerusalem, Palestine

One reason for recording the present situation of children in the old City of Jerusalem is that it will probably not be long before the existing conditions will have disappeared. In spite of the spiritual values that the Old City of Jerusalem retains for Jews, we must confess that, as far as housing is concerned, it is most unsatisfactory from the point of view of social hygiene, and develops many unpleasant and depressing symptoms. We should look with a physician's eye at the labyrinth of alleys, stairs and courtyards with their narrow, dark and often dirty houses to realize the dangers that threaten the adolescent in this quarter. In addition we find a population that is incredibly poor and of a very low cultural standard.

Whatever national and social organizations may do in order to improve the situation — and they do a great deal — it is still insufficient. From the beginning of 1933, when youth welfare work was systematically undertaken in Jerusalem to the beginning of 1933, the Old City, which houses only about 5 per cent of the Jewish population of Jerusalem, provided 15 per cent of Jewish juvenile delinquency.

During recent decades the problems of neglected children and juvenile delinquency have been thoroughly investigated in several countries. The results of fundamental investigations on the subject, have shown that we must distinguish between two chief groups of joint causes: Disposition and Environment. The factors of disposition are hereditary; e.g., congenital feeble-mindedness, pachopathic and psychic abnormalities in the family. The factors of environment are the lack of one parent, the presence of foster-parents, illness in the family, the number of brothers and sisters, conditions of work (e.g., unemployment, income), and housing, the way of living (e.g. settled or unsettled, honest or dishonest) and the psychic structure of the parents (education, familial harmony). There are fewer cases where either disposition or environment is the determining factor than mixed cases where both factors participate.

A neglected child may be defined as one who is unsupervised by parent or other guardian and who does not receive the minimum of education that corresponds to his capacity for development. Such a child does not reach the moral maturity of the average and, sooner or later, will come into conflict with law and society.

We shall report here on fifty cases of neglected Jewish children presenting problems of juvenile delinquency which came to the attention of the police in the Old City of Jerusalem, from the middle of 1933 till the beginning of 1936. (The number of children who were delinquent without coming to the notice of the police is definitely much larger.)

Turning first to the environmental factors we find among these fifty cases only five girls probably because generally speaking girls are less active than boys and are more closely tied to the house by their share in the housework. Also they marry at a rather early age in this neighborhood. The age in which the first signs of neglect or delinquency show themselves, lies between the eighth and eighteenth year. A first minor climax of frequency of incidence of delinquency is in the eleventh year; the chief climax is in the thirteenth and fourteenth year; the fifteenth and sixteenth years are also strongly represented, indicating prepubertal and pubertal influences in this distribution. The first climax shows the so called "negative" phase that introduces prepuberty, a phase in which defiance, opposition and drifting inclinations are usual, and which are even more emphasized in the labile phase of puberty.

In studies of delinquency made in other countries, climaxes of incidence have been established for the twelfth and the fifteenth years. Here, because of earlier maturity, they appear at least one year sooner. Girls abroad are especially susceptible to delinquency from the fifteenth to the

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seventeenth years; sexual involvement being the chief danger for them. Here, owing to the circumscribed life of girls and their early marriages, this factor plays an unimportant part. We must, however, expect that with the advancing "modernization" of our youth, the situation will be different in a few years' time.

Except for three cases in Ashkenasic and two in native Sephardic Jewish families the families of the other delinquent children came from communities of Oriental Jews (e.g. from Morocco, Bagdad, Persia, Kurdistan and Yemen). The Moroccans account for a strikingly large share of the total with twenty-two cases of 44 per cent. Twenty-seven of the fifty children are born in Palestine, the others having immigrated in early childhood, during which time they were forced to lead a vagabond life.

Among the occupations of the parents of these children all kinds of artisanship are represented; all are skilled or unskilled workmen except one who is a teacher in a Talmud Torah. Besides water-carriers and porters there are beggars, hawkers, hawking musicians; among the goldsmiths and plumbers are some that find work by wandering from place to place. The income on which these families with their numerous children have to live, is usually very low, rarely exceeding £5 a month; in many cases it is lower and we find one case of a family of eight that lives on 30 piasters* a week. Many mothers work outside the home in order to increase the family earnings by washing, sewing or serving. This is very serious from the educational point of view, especially if there is no father.

Eight children have no father and two have a stepfather. Three have lost their mothers and two have a stepmother. In general the mother or house-wife is easier to replace than the father and there is even one case where a Sephardic Jew whose insane wife lives at his house, has married a second and younger wife. One child, both of whose parents are dead, lives with relatives. The mothers usually married very early, as is the custom in oriental communities. Most of them married at the age of eighteen, nine at fifteen or earlier, some at eleven or twelve.

Many mothers have never attended a school. Early marriage and lack of schooling have, of course, a bad effect on their educational development. Moreover, some of the fathers have had no schooling except a Talmud Torah education. A few of the parents, although they have been living in the country for a long time or have even been born in Palestine, do not speak Hebrew.

The number of children in a family is usually large, rarely being fewer than four and sometimes exceeding ten; most parents have from four to nine children. Infant mortality is not as large as might be expected from the living conditions, which is certainly due to the activity of the welfare clinics. There are a few families in the group under investigation where several children have died; among them one family with a luetical mother. In this population there are no illegitimate children who in other countries increase

* At prevailing rates, a piaster is worth about .05 in U.S. exchange. There are 100 piasters in the pound.—Editor's Note.

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Illness and di... aggravate a s... ready depress... couple has lue... aged thirteen, ... the company ... mother also ... There are five ... fathers are dru... is insane and th... of mental dise... One father is ... cases of blindn... occur, one case ... the bones and ... of the lungs, a... of heart and ov...

Just as impo... of physical heal... on the psychic ... family life. W... than twelve ca... cord: the father ... and child-bea... quently, or the ... hatred against ... step-child. It is ... a psychically ... should avoid ... milieu of his h... the street, whe... more exposed t... ences than othe... ally if his p... shaken. We ha... definitely crim... parents but it ... desirable for a ... begging musici... adolescent daug... cafes. We rare... ations in which ... set for the case ... delinquent older ...

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the number of probable delinquents.

Housing is exceptionally poor. In thirty-one cases the whole family lives in one room which has neither enough light nor air. In some cases families live in basements. Rarely does a child have a bed to himself; often he must sleep without a bed. Bathrooms do not exist in this quarter of the city; kitchens are very primitive. It is not surprising that these people are often lacking in cleanliness and that the social worker sometimes reports that the rooms are miserable dirty holes and that the children are clad in rags or half naked. Nevertheless, we should note that even in these dreary surroundings there is a considerable number of families that strive after cleanliness.

Illness and disease in the family aggravate a situation that is already depressing enough. One couple has lues. Their daughter, aged thirteen, is already seen in the company of men. Another mother also suffers from lues. There are five cases where the fathers are drunkards. One father is insane and there is another case of mental disease in this family. One father is psychopathic. Two cases of blindness and rheumatism occur, one case of tuberculosis of the bones and one of tuberculosis of the lungs, as well as one case of heart and one of eye trouble.

Just as important as the state of physical health is its equivalent on the psychic side, i.e. peaceful family life. We hear of no less than twelve cases of family discord: the father is cruel and wife and child-beating occurs frequently, or there is a feeling of hatred against the child, e.g. a step-child. It is only natural that a psychically dissatisfied child should avoid the unpleasant milieu of his home by taking to the street, where he is, of course, more exposed to delinquent influences than other children, especially if his psychic balance is shaken. We have no reports of definitely criminal acts of the parents but it is undoubtedly undesirable for a father who is a begging musician to take his adolescent daughter into dubious cafes. We rarely encounter situations in which a bad example is set for the cases here studied by delinquent older siblings.

If, after our report on environmental and family factors, we again turn our attention to the children, we find that twenty-five of them or 50 per cent had a bad anamneals before the first recorded offence, whilst good behaviour before the first offence is expressly mentioned in only ten cases or 20 per cent. The high percentage with unfavourable anamneals shows distinctly a state of neglect preceding delinquency.

The anti-social development of the children generally starts with neglect of school, telling slight lies and committing petty thefts, loitering in the streets and becoming involved in fights. They lose discipline, do not obey their parents, and become defiant of authority. Such situations are often made worse by parents who turn their children out of the home. A large number of our delinquent children immigrated to Palestine in their early childhood with their parents, had to adapt themselves to new surroundings and suffered from the hard struggle that their parents had to earn a livelihood.

In the present generation we find a number of children who have had no proper or complete education. Most of them first attended the "religious" school (Cheder, Talmud Torah). Some went to work immediately thereafter, many others, however, went to an ordinary school, but rarely attended more than three or four classes. One girl, aged thirteen, had never attended any school at all. Mothers like to keep their girls at home to help with the house work or to look after brothers and sisters. In the case of very young children the parents often say they have no money to send them to a kindergarten. It is characteristic of the point of view of many parents that there are four children who attended a Mission School.

The chief root of the educational problem is the fact that the children have to earn money at an early age in order to contribute towards the livelihood of the family. Usually they leave school at the age of twelve. We found, however, six who had already earned money when not yet twelve years of age, (one girl e.g. started work as a housemaid at an age of ten). Younger children work with the father, or are errand boys or porters.

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Under these circumstances most of the children naturally do not receive proper vocational training and remain unskilled laborers. It is considered a stroke of good fortune if one of them learns a trade at a trade-school (of the Alliance) or at an orphanage. As unskilled laborers or as peddlers the lads depend on the state of the market, are often unemployed and are then forced back into the streets. It struck us that even those who try to learn a trade (e.g. locksmith, plumber, tailor, carpenter, printer or, in one case, stone-mason), change frequently from one trade to another.

As for the causes of police intervention, we find the following offences:

Neglected children (extreme cases) ...	3	case(s)
Theft	26	"
Receiving stolen goods	2	"
Burglary	1	"
Embezzlement	1	"
Assault	6	"
Disorderly conduct and participation in fights	3	"
Violence against parents	4	"
Violence against police	1	"
Violation of traffic regulations	1	"
Sexual misbehavior ...	1	"
Cruelty to animals ...	1	"

It would be unfair to call all these juveniles delinquents; they are rather predisposed towards delinquency. Only a few repeat an offence, generally thieving (bag and bicycle thefts are popular). The frequent organization of Gangs of youthful thieves is striking, but is readily explained by the street life that the children of this environment lead. Offences may originate, too, in a single emotional discharge, e.g. that of an abnormally timid boy who ran his knife through his companion who had set a dog upon him.

Psychic examination of the delinquents established nine cases that were definitely mentally defective; twelve were backward in the mental development as an effect of neglect; some others suffered from personality disorganization. Only eleven cases were found to be psychically normal and developed according to their age. Among the delinquents was at least one psychopath, namely the timid boy who drew his knife for fear of the dog. One of the thieves had suffered from meningitis in his childhood.

Punishment is administered by a Juvenile Court set up under the Juvenile Offence Ordinance of Palestine. In the preliminary inquiry the authorities examine into the social environment. The following penalties are inflicted:

1. Probation, supervised by a Probation Officer who makes weekly or monthly reports. Removal from the parental home may be arranged.
2. Fines.
3. Corporal punishment by birching which, unfortunately, still exists.
4. Sentence to the reformatory in Tul-Karem where it is possible, by good conduct to be released before completion of sentence.

Of the cases tried twenty-two were placed on probation, of whom six were subsequently sent to Tul-Karem because of a new offence; two were sent to the reformatory directly. The majority of probation records were satisfactory.

The following summarizes the causal factors of juvenile neglect and delinquency discovered in our investigation:

Factors of Disposition

Feeble-mindedness
Psychopathy
Mental disease in early childhood
Psychic abnormality of the parents (hereditary disposition)

Factors of Environment

Illness of parents (delinquency of parents)
Low income (poverty)
Poor housing
Lack of cleanliness
Discord in the family
Lack of education of the parents
Early age of marriage of mothers
Limited education of children
Working at an early age
Unemployment
Street life
Bad influence of brothers or friends

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In general we may say that among the children here studied there hardly occur any pure cases of delinquency caused by disposition. We can recognize as the only pure case in this category that boy from a respectable family and relatively clean surroundings who is himself debile and commits an emotional act (violence). Usually many cases are caused by disposition as well as by environment in which the milieu is the decisive factor, for children of slight deficiency would never become delinquents without the disadvantages of the environment. The majority are pure cases of milieu. We should like to lay stress upon one particular kind of neglect, namely, the frequent organization of gangs which lead individuals who are psychically primitive and unstable in character to a psychic infection in an anti-social sense.

Psychopathy apparently occurs less frequently than feeble-mindedness. If we distinguish among the latter, according to Homburger, the timid, the unergetic and unstable types, the irritable and disharmonic ones and the type that lacks feelings, then we find one or the other kind occuring once, more or less emphasized, while none occur frequently. One may also distinguish different types of neglect, e.g. exogenic instinctive, unstable, sexual, delinquent, or according to the grade of moral behaviour, e.g. morally intact, morally weak, inferior or indifferent. For our cases these distinctions are not very important. Most of them are exogenic and moral defects appear only gradually. Because the causes of neglect are rather complicated, this type of diagnosis and classification should be reserved for the doctor who is a trained psychiatrist and child guidance psychologist in order to be able to judge these individuals and to heal and educate them.

It is of course just as important to eliminate or to correct the disadvantageous factors of environment as far as possible as it is to work with individual situations. The doctor, who for this work must be at one and the same time a psychologist, an ducator and a social worker, may justly expect support from the community in his great task.

This article is from the Jewish Social Service Quarterly.

The Hungarian Parliament abolished all previous exemptions on the confiscation of Jewish land. All land possessions of the Jews are to be transferred to the State.

There has been no change in the status of Jews in Finland and no persecution of them, is stated by the Finnish legation in Washington.

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24 leading Jewish writers, artists and actors of Hungary who are now abroad have been deprived of citizenship.

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British Jews Defy The Blitz

By Dr. Cecil Roth, British Historian

The fulcrum of Judaism is not the synagogue but the home. When these homes are broken up and, as in the present war, children are deprived in many cases of domestic Jewish influence, the whole system finds itself subject to an unprecedented strain. Also, observances and ceremonials, never easy to follow, are at times like the present extremely difficult to conduct and, in some instances, quite impossible.

Hence it is probably true to say that the religious life of the Jews of Britain has been affected as a consequence of the war more than that of any other religious denomination.

Anglo-Jewry has of course shared the general vicissitudes. The number of synagogues destroyed by enemy action has been high. In London alone the principal places of worship of every part of the community have been put out of action. For example, on the same night that Westminster Abbey was so badly damaged the Cathedral Synagogue of Anglo-Jewry, in the East End, the historic Great Synagogue, built in 1722, was destroyed.

All this havoc touches religious life only at its fringes, for a community that is seriously affected by the destruction of bricks and mortar is obviously lacking in vitality. Indeed, the destruction has resulted in closer sympathy between the various creeds. The interchange of pulpits and buildings between congregations of different denominations, so common in the United States, was formerly unusual in England. After the great blitz of Plymouth, the synagogue — one of the oldest in England — was placed at the disposal of the local parish church, which had been destroyed; while the congregation of the Great Synagogue in London has been offered hospitality by one of the historic City Churches.

The friendly spirit engendered by this sort of reciprocity is not likely to disappear when peace is re-established. It has manifested itself in a dozen different directions. When the pious gray-beards in the East End tried to hold services and organise study in the air-raid shelters, during the tragic winter of 1940-41, the local Christian clergy did everything they could to assist them. Moreover, the non-Jewish element in the shelters frequently saw Jewish ceremonials practiced for the first time, and came to appreciate some of their intimate charm.

In country "reception areas," where Jews and non-Jews have thronged from the danger areas of the cities, a similar religious reciprocity has manifested itself. In most cases there were formerly no Jewish communities in these areas, and the reorganization of religious life has presented difficulties which were lacking in the case of other denominations.

All over rural England wartime Jewish congregations have been organized. They differ in character and outlook to some extent, but they have one common characteristic. In a large proportion of cases they have been given the hospitality of the local church halls, as synagogues for occasional services, for classrooms and for community centers. The hour of danger has brought home to all that there is more in our common religious life to bind than to divide us.

It is however, evacuation which is confronting Anglo-Jewry with its most serious problem today. On the one hand, the departure from the cities has weakened the established metropolitan and suburban congregation materially. On the other hand, it has scattered Anglo-Jewry about in scores of small country places where previously Jews were unknown and

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where there is no sort of organized Jewish life.

From one point of view this has been all to the good. The rural population has come to know the Jew and to appreciate his qualities; and, as one hears from every side, the Jewish children billeted with Christian foster parents are the best of all ambassadors of goodwill.

There is, however, another side to the question. The scattering of children under government auspices has been so general, and the area covered so wide, that there are large numbers out of reach of congregations, synagogues and organized Jewish life. The imparting to these of a religious education is one of the great problems affecting the Anglo-Jewish community today.

"Mobile" teachers on motorcycles are bringing the Hebraic ideals to children living in remote country villages which had never hitherto seen a Jew; and, in the armed forces, there is a band of Jewish chaplains at work up and down the country, and in the various expeditionary forces overseas.

The geographical change which the war has brought about in the distribution of British Jewry is not likely to be permanent. But on the other hand, its results are not likely to be wiped out immediately or completely. Jews have gone to live in rural centers and have liked them.

Men blitzed out of their urban shops and homes have opened businesses in country towns and are not likely to want to uproot themselves again. Though the majority of the evacuees will return to their former homes, a large number is certain to remain behind, modifying for good the distribution of the Anglo-Jewish population, hitherto urbanized to an overwhelming extent.

In London, too the havoc wrought in the historic Jewish center in the East End, with the destruction of so many places of worship, is certain to have a permanent effect on the distribution of the metropolitan population, who are likely to be attracted more and more to the suburbs.

The exigencies of war are having another important consequence. The simpler forms of divine service which have been induced by the emergency — in makeshift places of worship in the country, in synagogues damaged by air attack, in congregations which have lost a good part of their income as a result of the movement of the population—are in one sense having a beneficial effect, for they are diverting attention from the trappings of public worship to its content.

The one hundred per cent integral Judaism has become difficult than ever before, and even to some persons impossible. Yet the fact that religious observances are no longer easy is imbuing them with a greater significance: they are becoming less a matter of habit and more a habit of conviction, less a picturesque survival and more a spiritual symbol. Moreover, they are tending to be placed in their proper proportion.

All this seems to be resulting in a sense of dissatisfaction with spirit of enquiry and criticism, as the old complacency, and a new yet hardly articulate, which is perhaps the most promising outcome of the present period of difficulty. For the same religious and spiritual currents affect the Jew as affect his neighbors; and these are not lacking, in the Synagogue as in the Church, the tokens of an imminent revival of truer spirituality and worship.

This articles is from the Jewish Layman.

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Cause Of "Sunburn" Revealed In Citation

Mr. and Mrs. Jacob Edelstein, of 53 Blake Avenue, Brooklyn, N.Y., were ready to nominate their twenty-three-year-old son, Leonard S. Edelstein, as the most taciturn hero in the United States Navy.

In mid-September, Leonard, an aviation radioman, first class, returned home on a week's leave, his first in nearly two years. His body and legs were badly blistered. He said he got sunburned while swimming. His new wristwatch, a present from his family, was rusty. He attributed that to carelessness while washing his hands. He offered another explanation for the new glasses he wore. The week ended and the Edelsteins came to the conclusion that their son's career as a naval aviator was singularly tame.

More than a month after Radioman Edelstein returned to active duty, he sent home a letter enclosing a citation from Vice-Admiral Royal E. Ingersoll, commander-in-chief of the Atlantic Fleet. The certificate commended the young man and two companions for "superhuman efforts" in freeing two rubber life rafts from a sinking patrol bomber and thereby saving the lives of thirteen passengers and crew members.

The incident, on Sept. 3, before the beginning of Mr. Edelstein's leave, occurred in the North Atlantic on a stormy night, the citation said. When the bomber crashed, it continued, Mr. Edelstein, with J. D. Pyle, aviation machinist's mate, first class, of Norfolk, Va., and C. E. Milliken, aviation machinist's mate, third class, of Beresford, S.D., succeeded in freeing the rafts while their companions abandoned the plane. It sank in seven minutes. The thirteen airmen were rescued thirty-nine hours after the crash.

In a brief note to his family which accompanied the citation, Mr. Edelstein advised them: "Don't worry; I feel all right."

"There's no point in worrying," his father, a machinist at the New York Navy Yard, Brooklyn, said. "That boy seems able to take care of himself."

Prayers for persecuted Jews in France were offered in the Church of the Good Shepherd in Los Angeles. After the sermon funds were collected for French War Relief to be used to aid Jews in France.

3,000 baptized Hungarian Jews have decided to return to the Jewish faith after the government had refused to grant them exemptions from the restrictions applied to all other Jews.

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Assets of $1,175,319,000 include $683,835,000 of Government and Other Bonds Reflecting Co-operation in Financing National War Effort

INCREASE IN TAXES REFLECTED IN EARNINGS

SHOWING characteristic strength in all departments, the Bank of Montreal's annual statement, just released, marks a record in the institution's 125-year career, with assets at the new high figure of $1,175,000,000 and deposits exceeding, for the first time, the billion dollar mark.

Profits show some reduction compared with those of a year ago, owing to the increase in Dominion Government taxes, which this year amount to $2,539,874, compared with $2,242,905 a year ago. In the former figure is included an amount of $72,360, which is refundable under the provisions of The Excess Profits Tax Act. The profit, after payment of taxes, amounts to $3,283,018, compared with $3,437,026 a year ago, and represents 4.31 per cent. of capital, rest and undivided profits. This contrasts with 4.51 per cent. in 1941.

Dividend payments show a reduction of $180,000, compared with last year's figure, the decrease being due to the lower rate of the dividend made effective in recent months. The dividend payments amounted to $2,700,000, which, with $500,000 appropriated for bank premises, left a net amount of $83,018 to be carried forward to profit and loss, making the balance in this account $1,236,686.

Notable Increases

Notable among the increases in resources is the figure for government and other bonds and debentures which amount to $683,835,000, compared with $498,740,000 a year ago. Commercial loans amount to $221,354,000, compared with $275,698,000 in 1941. The former figure reflects, no doubt, lessened requirements of business due to the increasing extent of government assistance to concerns engaged in war work, as well as the fact that many firms engaged in peace-time pursuits are not now requiring the accommodation needed in former years.

In line with this is the increase in the bank's quickly available resources which amount to $896,835,000, being 81.65 per cent. of liabilities to the public. Substantial increase in these resources is recorded in cash in the bank's vaults and money on deposit with the Bank of Canada, which stand at $112,710,000, compared with $92,755,000 in 1941.

Like commercial loans, call loans have shown decrease, and amount to $16,210,000, compared with $20,041,000 reflecting the lessened activity in security markets.

Deposits at Record Figure

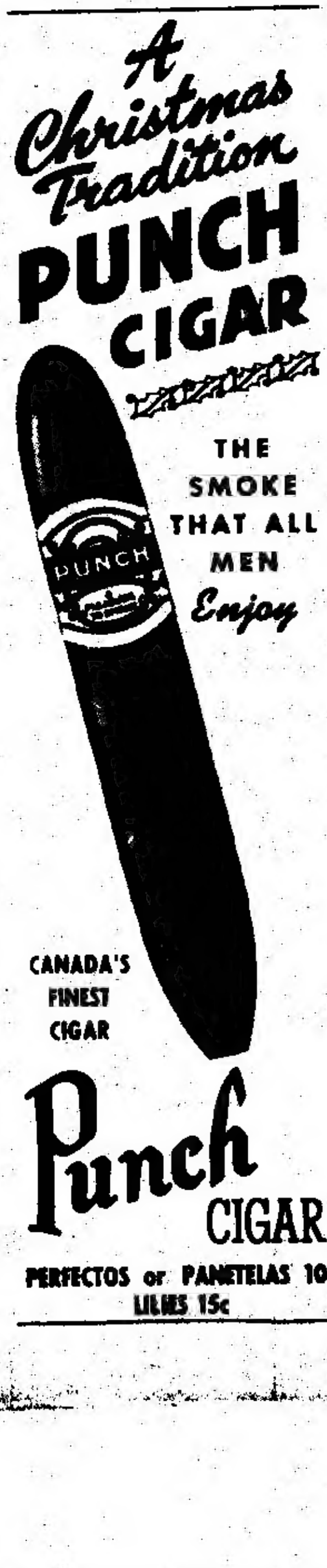
Deposits, at the record figure of $1,064,645,000 compare with $928,387,000 in 1941. These are made up of deposits in Canada of $930,096,000 and elsewhere $133,649,000, compared with $809,110,000 and $119,277,000 a year ago.

Notes of the bank in circulation show a reduction from $17,890,000 to $15,354,000, reflecting the trend which began some years ago when the chartered banks commenced the gradual reduction of their note circulation in favor of the Bank of Canada. This reduction is now, under the terms of the Bank Act, occurring at a rate equal to 10 per cent. of capital per annum, and the circulation will eventually reach a figure equal to 25 per cent. of bank capital.

With assets amounting to $1,175,319,000 and liabilities to the public totalling $1,098,526,000, the excess of resources amounts to $76,793,000. This is made up of the capital of $36,000,000 and reserve fund, profit and loss account and reserves for dividends totalling $40,793,000, which together represent the shareholders' equity in the bank.

Shown below are comparative figures for main items of the statement:

	1942 $	1941 $
Total Res.	1,175,319,231	1,046,551,479
Liquid Res.	896,935,228	705,662,010
Deposits in Canada	930,996,417	809,110,875
Deposits Elsewhere	133,649,022	119,277,018
Government and Other Bonds	683,835,390	498,740,598
Commercial Loans in Canada	205,232,367	254,427,218
Commercial Loans Elsewhere	16,121,869	21,271,754
Provincial and Municipal Loans	23,569,694	28,964,546
Call Loans — in Canada	1,920,538	4,472,487
Call Loans — Elsewhere	14,289,715	15,569,284
Cap., Surp., Undiv. Prof. and Res. for Divids	76,793,014	76,905,870
Profits	3,283,018	3,437,026



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Aliens Are Integrated Into British War Work

By Norman Bentwich, Former Attorney General Of Palestine, Now An Officer In The Intelligrace Department Of The R.A.F.

About a year ago I wrote an account of the friendly aliens' companies of the Auxiliary Military Pioneer Corps. About that time some 3,000 aliens, mainly Jewish refugees from Germany and Austria, were enrolled in the Corps, whose officers were almost entirely British. But a beginning had just been made with the grant of commisisoned rank to outstanding non-commissioned officers who were not British subjects. A recent visit to one of the alien companies engaged on construction work for the armed forces in the south of England may be of interest as an indication of the steady integrating of the "strangers within the gates" into the war effort.

Somewhere in Wessex, in a town which figures often in the novels of Thomas Hardy, there is a lodge of King George III built in the classical, or Colonial style, with Doric columns and pediment. The lodge today is the headquarters of a company of the Pioneer Corps composed of some 300 alien soldiers of the King, with six officers, three of them British and three non-British. The whole Corps comprises fifteen alien companies, and the intention is that eventually in each of them two or three alien officers holding His Majesty's Commission will be appointed.

They are chosen from sergeants and quartermaster sergeants, and they serve an apprenticeship and a testing in an officers' training unit for some months. If they make good, they are posted to a Pioneer company or—more rarely—to an Army Ordnance group. So far the experiment has worked well: about 30 have received commissions: the promoted men make good leaders. They understand and give confidence to the men; they are often skilled engineers and capable of directing large construction works: and they get on well with their English fellows.

In this particular company one of the newly commissioned subalterns was from 1933 to 1939 the director of one of the principal training and retraining centers of the Jewish Gemeinde of Berlin, and then the head of the group of skilled refugee workers who were brought to England to prepare the transit camp for 3,000 refugees at Richborough, Kent. Another was a young Jewish lawyer of one of the principal Jewish families of Germany who, in the year preceding the war, devoted himself to assisting in the task of arranging the immigration into Britain of thousands of men, women and children, and who joined the Pioneer Corps as a private as soon as it was opened to non-British men.

One of the principal non-coms of the company is an Austrian Jewish architect who practiced in England for some years and was the resident engineer and director of works in the Richborough Camp. The highest Commanding Officer is a veteran soldier who, after the last war, became a mining engineer, and who has been with the refugee companies since they were formed.

The company is kept fully engaged on the coast in various enterprises of construction. For six months in 1940 it was busy in the task of demolition of the bombed areas of East London, and had a perilous time during the period of nightly raids. Now it is working partly on the building of barracks for the American forces that are expected on the coast, partly on coastal defences and harbor works, and partly on building gun-emplacements.

I was interested to see that the guns for which it was constructing the platform had a Turkish inscription. They were, in fact, naval guns of the warships which British dockyards were building in 1914 for the Turkish navy, but which were retained in England during the war. Once again these guns will defend our coasts.

The company has not been unscathed. The town where it is quartered has been bombed several times, and some of the men distinguished themselves in the raids by digging out buried victims. And two of the soldiers have died. Their names are recorded together with that of a Jewish chaplain of the district who died

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on duty, upon a memorial tablet in the little synagogue which forms part of their Company Institute.

The men are encouraged by their British officers to develop their Jewish and general intellectual interests. They have a fair regimental library, drawing the funds from the profits of the canteen and fees which their band receives for performances. They subscribe to Jewish as well as English newspapers; they organize classes and lectures on many subjects; a Jewish discussion circle meets weekly to debate Jewish religious and social questions. A corporal is assigned specifically to direct these activities. He is an orthodox Jew who organizes a daily service in the synagogue.

Last year the men contributed over £50 from their pay for Palestine funds, and gave a sum for the planting of a grove in the King George V Jubilee Forest of the Jewish National Fund in the name of their Commanding Officer. The company has achieved local fame through its small orchestra which plays both classical and popular music every week on the pier. The musicians must do their share of the regular pioneer tasks, but they get some time off for rehearsals; and their conductor, who is an excellent musician, sees that the standard is high.

Another member of the company has become a more than local celebrity because of a different talent. He has broadcast on the conditions of the prisoners in German concentration camps, where he and many others were imprisoned. And he now travels over the country talking to the troops in his clear, if foreign, English of what Nazi rule means.

When I paid my visit to the company, I found that the men and their officers were excited by a summons they had received to take part in a film which is being prepared about the alien soldiers of the King. The film unit was photographing them in their daily tasks. It was directed by a German refugee who is well known in the literary world, and who has the skill required to extract the human story from the military machine. The life of the company is indeed a living document which illustrates at the same time British freedom and humanity, Nazi tyranny and inhumanity, and Jewish loyalty and devotion to the cause of the United Nations.

Lastly, it may be mentioned that the mass of the men are anxious to go overseas if the opportunity is given them, and to take their place in an offensive against the enemies of the human race. They are now all armed and trained to use rifles; and they will surely give a good account of themselves, whatever they are called on to do.

This article is from The National Jewish Monthly.

1,000 Attend Junior Hadassah Convention

Estimating that probably half of the Jewish population of Europe would perish under Nazi domination before the end of the war, Dr. Nahum Goldmann declared that the only practical way of solving the problem of those who might escape extermination was "to establish a firm foundation for a new Jewish future in Palestine."

Dr. Goldmann, who represented the Jewish Agency for Palestine in the League of Nations, spoke to 1,000 delegates at the nineteenth annual convention of Junior Hadassah, Young Women's Zionist Organization of America, at a Sabbath dinner at the Hotel Plaza in New York.

"Those Jews who will survive," he said, "will be uprooted, dispossessed and destitute."

Asserting that the solution of the problem after the war would not be to assign these homeless masses to the countries of their origin, "which will be economically ruined and unable to absorb them," Dr. Goldmann said:

"The only solution, from the humanitarian point of view, is to create a secure Jewish future in Palestine and open the country to large-scale Jewish immigration."

Doubts, accruing "from the experience of the past twenty-five years," on the outcome of mass transfers when undertaken by mandatory regimes or "under the supervision of people other than those directly affected," caused Dr. Goldmann to stress the importance of granting autonomy to the free Jews of the world, in order to affect swift post-war transfers of homeless Jews in Palestine.

"With the kind of intergovernmental aid which many postwar reconstruction measures will require, we shall be able to bring large numbers of Jews into Palestine," he declared.

Arab-Jewish problems, Dr. Goldmann said, can only reach a permanent solution through an international body set up by the United Nations to settle differences among peoples all over the world.

If the United Nations decide definitely that the claim to a Jewish homeland in Palestine is justified, according to Dr. Goldmann, Arab leaders will accept the decision and the groundwork will have been laid for Arab-Jewish cooperation.

As tribute to the French people "for their unconquerable spirit and their determination never to be nazified," the delegates voted to plant 100 trees in Palestine to be known as the Garden of France Eternelle.

Miss Naomi Chertoff, chairman of the Jewish National Fund committee of the organization, in proposing the garden, referred to "the courageous Catholic and Protestant clergy, who openly preached against the barbaric treatment of the Jews and sheltered Jewish women and children, defying orders to surrender them."

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Nazis Killed One Million Polish Jews, Minister Says

Additional confirmation of the existence in Poland of "human slaughter houses," where the Germans put to death by "technical means" not only Jews but those of other faiths, including women and children, was presented in New York by Dr. Henryk Strasburger, Finance Minister of the Polish Government in Exile.

In an interview at the Hotel Waldorf-Astoria, Dr. Strasburger reported that at least 1,000,000 Polish Jews had been killed in these human slaughter houses in the past three years. In addition 200,000 non-Jewish Poles have been executed and another 200,000 murdered by other means, he said, "and innumerable other scientifically starved to death or allowed to die of disease."

Dr. Strasburger's statement was based on official figures of the Polish Government, he said, and his information conformed to that made public by Dr. Stephen S. Wise, chairman of the World Jewish Congress, who conferred with State Department officials about the situation in Poland.

Dr. Strasburger said the first of such slaughter houses was organized by the Nazis at Kaunas, capital of Lithuania. Another was functioning at Belzec, about sixty miles from Lwow in Poland, where electrocution and lethal gas chambers were being used.

"In addition to firing squads, electrocution and lethal gas," said Dr. Strasburger, "Poles are also packed into locked freight cars, fifty or sixty in a car and long trains of these cars are driven into the country and left on sidings where the people in them are left to die."

The Polish Finance Minister asserted that the people in all the Nazi-occupied countries of Europe were kept well informed on what the United Nations were doing, but that he did not believe there were effective underground movements in Germany. He remarked that the "good Germans" were to be found chiefly among the older generation and that they would have little influence on the course of events.

"On the other hand," he said, "United Nations youth is the rising hope of our generation. Dogged endurance, capacity for assuming responsibilities and selfless idealism inspire utmost confidence.

"Germans have murdered millions in Europe. We believe that the guilty must be punished. But I think we must definitely abandon the idea of retribution on the same scale as the murders the Germans have committed. We must look for retribution in the conditions of peace."

A solemn protest against German outrages in Poland and the attempts by the Nazis to exterminate the Jewish people there was unanimously voted in London, England, by the Polish National Council, the acting Parliament in exile, at a special meeting convened to hear reports that have reached the Polish Government from leaders of the underground movement in the occupied country.

Vice Premier Stanislaw Mikolajczyk presented confirmation of the report that the Germans plan to wipe out the Jews in Poland and have been killing thousands daily. He read extracts from the Polish underground press representing all shades of political opinion that assured the Jews of the sympathy of the Polish Government and promised them every possible help.

Leaders of the underground movement, in the reports submitted by Mr. Mikolajczyk, indignantly repudiated stories spread by the Germans that Poles were "grateful" for the clearing of the country of Jews. Persons or groups formerly anti-Semitic were now ready to give every support to the Jews, they said. Hitler sought to exterminate Jews today and would "kill all Poles tomorrow," they emphasized.

A leading Jewish member of the National Council, Dr. Ignace Schwarzbart, when called upon by the Speaker, murmured that in his horror of the situation he could not "find words to express my feelings. I cannot speak."

Another Jewish member, a Socialist, Mrs. Zygielboum, remarked in a broken voice:

"There is nothing I can say except to hope the Germans will be defeated before they kill all my people."

The National Council adopted an appeal to all the civilized world to join forces with the United Nations in the fight against German bestiality and the Nazi violation of the most sacred human rights. Never before in the history of mankind had such mass crimes been committed as against the Polish nation, especially the Jewish people in Poland, and indeed all through Nazi occupied Europe, the appeal said.

"We need encouragement and assurance that victory is near," the appeal concluded, "and with victory punishment of the enemy and freedom for the Polish and Jewish people, now fighting arm in arm."

Plans outlined by Dr. Alfred Rosenberg — who says that the Jewish problem of Europe will be solved when no Jews are left — are systematically carried out. The victims of executions by mass-murder and gassing are only part of the thousands dying through "the organized spreading of diseases and the artificial creation of conditions in which children, elderly people and the sick cannot survive, as Dr. Szwarcebart described it.

A million more persons, at least, are menaced by starvation and the lack of medical supplies. The Nazis make it plain that all Jews not wanted for military reasons must die. Poland is now a mass grave. Jews from all Europe are brought to the Warsaw ghetto and separated into two groups: the able-bodied young and the children, old and sick, who are dispatched eastward to meet sure death. Lublin, indeed, has two ghettos, one for able workers, the other for the useless condemned to destruction.

One hundred and twenty thousand have been brought from Czechoslovakia and tens of thousands from Germany, Austria, Hungary, Holland, Belgium and France. The Lodz ghetto, containing many Jews from the West, has been completely closed for several weeks and no news has been allowed to penetrate through its walls.

A government report tells how a mass electrocuting was carried out at Belzec. Deportees from Warsaw were packed into a barracks and ordered to strip naked, ostensibly to have a bath — then they were pushed into a room with a metal floor. The door was locked and current was passed. Death came instantaneously. A large digging machine was installed nearby to dig mass graves.

German Supreme Tribunal in Hague condemned to death three Jews accused in securing foodstuff on ration cards which did not belong to them.

The Agudath Israel has called upon Sir Herbert Emerson, League of Nations High Commissioner for Refugees, to summon a meeting of the council of the League to take measures for the relief of refugees.

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• MONTREAL MEETINGS •

News for this column is accepted with the understanding that it is not to appear in daily newspapers before Friday of the same week. Items that do appear in daily papers before the Review goes to press will be omitted.

• **MACCABEAN CIRCLE,** McGill University, Mervyn L. Weiner, president, heard Dr. Herman Finer, director of Reconstruction of the International Labour Office, speak on "Rulers And Social Thinkers In Britain Today". At a previous meeting, Philip Vineberg was the main speaker, and others were Dr. Norman Viner and Theodore Levine. Misses Eudice Rosenberg and Laura Kaplan; and Allan Knight and Leon Heller were elected to the executive. Others are Misses Edna Agranovitch and Suzann F. Cohen; and Maurice Goldstein. At the musicale to be held at the home of Joseph Sabbath, 4375 Oxford Avenue, on Sunday, December 6th, at 8:15 p.m., Samson Rosemarin, violinist, and Samuel Blumenthal, pianist, of the University School of Music, will play. Refreshments.

• **DELTA PHI EPSILON SORORITY,** Epsilon Chapter, McGill University, entertained at a tea-dance in honour of their pledgees at the home of Miss Rosalie Arbess, 815 Dollard Avenue. A contribution for comforts for the troops was collected from each guest. Pledgees are: Misses Shirley Blacher, Merle Browns, Ruth Cohen, of Ottawa, Barbara Flanders, Elaine Gottlieb, Shirley Gross, Annabel Levine, Joyce Lozinski, Bertha Maldoff, Naomi Pinsky, Elaine Robinson, Annalee Scherzer, Ruth Schwartz, of New Waterford, N.S., Evelyn Small, Mildred Solomon.

• **SIGMA DELTA TAU SORORITY,** Iota Chapter, McGill University, held a dance at the home of Miss Natalie Rosenthal, Westmount Boulevard, in honor of their pledgees, Misses Pola Faerman, Elaine Tencer, Tamar Shine, Sylvia Van Straten, Vivian Fine, Halina Weinthal, Phyllis Naimer, Ruth Rodier, and Laura Kaplan. There will be an open Chanukah meeting at the McGill Union, on Thursday, December 10th, at 8.00 p.m., to hear Reverend J. K. Goldbloom.

• **RED CROSS** Jewish Branch received: $15.50 collected at a mah jong at the home of Mrs. J. Naimer, Canterbury Avenue; $11, collected at the wedding of Miss Doris Minkin to Henry Mayne; $100 raised by these Laurentian Camp Juniors at Trout Lake during the summer: Mesdames M. Gross, L. Stein, J. Kirsch.

• **HOSPITAL OF HOPE:** Mothers Unit met at the home of Mrs. S. Sloan, 5394 Grovehill Place. Money was collected for cigarettes for soldiers overseas there and at a meeting at the home of Mrs. D. Finklestein, 5215 Victoria Avenue, whose daughters, Mesdames M. Lupovich and J. Silverman donated $10 to the unit in her honour. Goodwill Unit met at the home of Mrs. T. Tesher, 4881 St. Urbain Street. Number 359 was drawn in the annual raffle and won by Mrs. M. Tesher. $25 was collected. Next meeting on December 7th, at the home of Mrs. I. Lipenholtz, 1073 Clinton Avenue. Mordcha Baker Unit at the home of Mrs. S. Cohen, 805 McEachran Avenue, received $17 collected at a party for Thelma, daughter of Mr. and Mrs. J. Strizavsky, 805 McEachran Avenue, through the efforts of Mrs. M. Goldberg and I. Derjavitch. Next meeting, December 8th, at 8.30 p.m., at the home of Mrs. J. Torchin, 709 Stuart Avenue. Chele Moishe Hirsh Unit meets at the home of Mrs. H. Carin, 5024 Clark Street, December 9th. Books distributed during the summer will be raffled. Friends invited. Appointments to the Medical Staff: Doctors A. Stilman, H. Brotman, H. Halperin, J. Bloom, H. Sinclair, D. Barza, D. Saibil, M. Saibil, P. Levitsky; Board Doctors: J. Kaufman, B. Z. Steine, H. Sinclair, J. Kershman, S. Eidlow, B. Alexander, S. Ostrovsky, M. Kaufmann, M. Ratner. N.D.G. Unit meeting, Wednesday afternoon, will be a bridge and mah-jong at the home of Mrs. H. Lapedis, 5426 Brodeur Avenue. Saibel Rubin Unit met at the home of Mrs. B. Blitt, 4845 Melrose Avenue. Next meeting at the home of Mrs. J. Blumenthal, 4312 Clark Street, December 9th, at 8.30 p.m.

• **CONGREGATION SHAAR HASHOMAYEM,** Dr. H. Abramowitz, Rabbi: Chanukah program, Monday evening, December 7th, will be directed by Cantor Nathan Mendelsohn. Social hour. Rehearsals of "The Wedding" are being held Tuesdays at 8 p.m. Anyone wishing to participate is invited. In charge are Mesdames M. N. Fineberg, S. G. Levi; Cantor and Mrs. N. Mendelson, S. Lerner. School Chanukah assembly, Sunday, December 6th, at 10 a.m. Chanukah party of the Junior Congregation at 2:45 p.m. Movies, refreshments. Called to the Reading of the Torah were: Sidney Chechik, Marcel Israel, Derek Miller, Maurice Phillips, and Erwin Schnelderman, in observance of the anniversary of his bar-mitzvah; Jack Silver and Brahm Feldman took part.

• **SHAARE ZION SISTERHOOD** Chanukah program on Tuesday, December 8, at 3 p.m., will be directed by Mrs. I. M. Konowitz. Musical accompaniment by Mrs. A. Benjamin. Hostesses: Mesdames M. Gross, L. Briskin, B. Shapera, H. Sperber, H. Star. Friends invited.

• **THREE RIVERS HEBREW LADIES CLUB:** Mrs. J. Lester, St. Ollvier Street, was hostess. Donations were sent to the Hebrew Ladies Club, Old People's Home and to the Handicapped Children of Montreal, also to the Navy League of Three Rivers. Mrs. J. Shacter and Miss Zelda Miller, of Montreal, were present. Mrs. Ch. Kraft, vice-president, presided.

• **PIONEER WOMEN'S ORGANIZATION:** Goldie Myerson Group will hold a Chanukah meeting, Monday evening, December 7th, at the home of Mrs. H. Unger, 403 St. Joseph Boulevard West, with Mrs. Leon Cheifetz presiding. Dr. A. Zaritsky will give humorous readings.

• A group of girls who are raising funds for war work are in need of empty cardboard boxes from pablum. Those people who use this cereal are asked to save their boxes and telephone Miss Mary Engel, Talon 6516, who will arrange to pick them up.

• **COUNCIL OF JEWISH WOMEN:** Mrs. Sydney Levitt, president, is entertaining at luncheon at her home, 4 Belfrage Road, on Wednesday, December 9th, at 1 p.m., in honor of Mrs. Rose Medine. Others who are invited are: Mesdames P. Fram, J. J. Jacobs, Samuel Posner, Charles Asch, B. Rubin, G. T. Kenny, A. Levin, M. Notkin, B. Shane, J. Weiner, C. Rosenthal, M. Getz, M. Zahler, S. Barza, A. Fleming, W. Rosengarten, M. Bachman, A. Greenberg, W. H. Gavsie, H. Sloan, L. Kornbluth, H. B. Prinsky, and Miss Mary Marks.

• **JEWISH GENERAL HOSPITAL** Women's Auxiliary want voluntary workers to assist the Hospital in its daily work. Any women who can work for several hours a week, call Ex. 2113. Officers are: Mesdames Alton Goldbloom, Allan Bronfman, Samuel Bronfman, S. Leopold, A. Raginsky Sr., H. Singer, M. J. Raff, Victor Michaels, L. K. Freedman, David Tannenbaum, Miss Dorothy M. Hart.

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Social Notes—Montreal

Mr. and Mrs. Robert Werblow, of New York, visited the latter's mother, Mrs. M. Workman, McGregor Avenue, and the latter's brother and sister-in-law, Mr. and Mrs. Edward Workman, at their home in the Laurentian Mountains.

Mr. and Mrs. M. M. Delovage, of Los Angeles, California, are at the Mount Royal Hotel, visiting Mrs. H. Simon, Roslyn Avenue.

Mrs. Samuel S. Lerner, Victoria Avenue, has returned from a three weeks trip to Toronto and Windsor, Ontario.

Mrs. A. Alfandri, Victoria Avenue, is visiting relatives in New York.

Mrs. Sydney Lithwick, of Ottawa, visited her parents, Mr. and Mrs. H. Grover, Roslyn Avenue.

Mrs. Nathan Rome, of Worcester, Mass., has reurned home after visiting her brother-in-law and sister, Mr. and Mrs. Louis Fitch, Cote St. Antoine Road.

Mr. and Mrs. Harry H. Gold, Victoria Avenue, were at home at the Montefiore Club, in honor of the barmitzvah of their son, Stanley Walter. Out-of-town guests were: Mr. and Mrs. Julian Shoor, Mr. and Mrs. David Abrahamson, all of Hartford, Connecticut, and Sydney Venitt, of New York.

Mrs. B. Rubin, Vendome Avenue, has returned from a week's stay at Four Seasons Lodge, Ste. Agathe.

Mrs. Joseph A. Dorsey, of New York, is visiting Mr. and Mrs. Max Leopold, Vendome Avenue.

Ralph Vineberg, Decarie Boulevard, is in Ansonville, Ontario.

Mr. and Mrs. S. Laing, Duquette Avenue, are spending a week at Ste. Agathe.

Mr. and Mrs. Rufus Wolfe and daughter, Sally, Vendome Avenue, will live in at St. John, N.B., for the duration.

Mrs. Irving I. Selig, Brodeur Avenue, is in Ottawa, visiting her son and daughter-in-law, Corporal Sydney Selig and Mrs. Selig.

Miss Betty Perlmutter, has returned to her home in Ansonville, Ontario, after visiting Mrs. J. Gordon, Decarie Boulevard.

Mrs. Abe Mendelsohn, Vendome Avenue, is visiting relatives in Baltimore, Maryland.

Mr. and Mrs. David Rome, of Toronto, have taken up their residence at 1942 Barclay Avenue.

Mrs. Julius Briskin went by plane to Sydney, N.S., to join her husband, Lieutenant J. Briskin.

Jack Kussner, of Kirkland Lake, Ontario, was visiting his son-in-law and daughter, Mr. and Mrs. David Duke, Mount Royal Avenue.

Mrs. S. W. Smolkin, of Cornwall, Ontario, spent a few days with Mr. and Mrs. I. Ornstein, Durocher Avenue.

Mrs. H. S. Fineberg, Jeanne Mance Street, has returned home after spending a month with her son-in-law and daughter, Mr. and Mrs. Philip Rubenstein, of Rochester, N.Y.

Mrs. Isadore Maller, of Bronx, N.Y., is visiting her brother and sister-in-law, Mr. and Mrs. Abram Victor, Van Horne Avenue.

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Pte. Ralph Beriah, Canadian Dental Corps, Petawawa, Ont., is visiting his parents, Mr. and Mrs. Samuel Beriah, St. Joseph Boulevard West, on a two weeks furlough.

A.C.1 Abe Geringer, R.C.A.F. of St. Johns, who is on furlough, has left for New York and Washington, D.C., to visit friends and relatives.

Mr. and Mrs. Joseph Mendelson, Hutchison Street, went to New York, where they are visiting relatives and friends.

Mesdames M. Bernstein, J. Weiser and E. Kahlenberg and Miss Phyllis Bernstein enttertained at a mah-jong and tea at the Queen's Hotel for Miss Rita Klein, whose marriage to Sgt. Harry Bernstein, R.C.A.F., takes place on January 3rd.

Enis Magid, aged four, daughter of Mr. and Mrs. M. Magid, formerly of New York, now residing at Farnham, Que., visited her uncle, J. H. Magid, for several days. Enis was entertained at a luncheon at the Chic-N-Coup, others present being George W. Cohen, J. H. Magid, Pte. Frances Labensohn, C.W.A.C., and Miss Gene Jenkins, formerly of Winnipeg. A supper at the Mount Royal Hotel was also given in her honor.

Mr. and Mrs. I. Shrier, Clark Street, celebrated their fifteenth wedding anniversary. Guests present were: Mr. and Mrs. D. Sherman, Mr. and Mrs. B. Blitt, Mr. and Mrs. J. Blitt, Mrs. and Mrs. Max Cantor and daughter, Tobie, of Drummondville, Que., Mr. and Mrs. J. O. Winestein, Mr. and Mrs. A. Hoppenheim, Mr. and Mrs. A. I. Gans, Mr. and Mrs. T. Shulman, Mrs. H. Shechter, Mr. and Mrs. J. Laing, Mr. and Mrs. L. Glasman, Mesdames S. Burdman and Sophie Mauer. The table was decorated with a centrepiece of red roses.

Miss Mary Stein, a bride-elect, was entertained at a tea in her honor, at the Queen's Hotel, by Misses Jean Lebovitch, Hilda Garginkel, and Marion Severs. Other guests were Misses Mary Lerman, Ruth Riceberg, Florence Kucharsky, and Ray Garfinkel, and Mesdames N. Stein and R. Kucharsky. Misses Mary Lerman and Ruth Riceberg sang. The table centerpiece was of roses.

Mrs. S. Bodnoff was at home to friends on two successive evenings. Those present were: Mesdames L. Muzin, I. Hercy, M. Hockenstien, H. Hockenstien, Harry Hockenstien, Irwin Hockenstien, Israel Hockenstien, M. Rudner, F. Lester, S. Gilman, J. Martin, of New York, S. Stick, S. Goldner, L. Bodgy, L. Garfinkle, J.. Rubinger. Misses Ethel Garfinkle, Beatrice Tamarkin. Esther Bodnoff, daughter of the hostess, presided at the table, assisted by Misses Ruth Parnass and Stella Gilbert.

Mr. and Mrs. J. Rothstein, Montmorency Avenue, entertained at a dinner party in honor of the engagement of their daughter, Sylvia, to Louis Lebner. Floral decorations were of carnations and roses. Guests present were: Mr. and Mrs. A. Lebner, Mr. and Mrs. S. Goldstein, Mr. and Mrs. William Bercovitch, Mr. and Mrs. Samuel Margolis, Mr. and Mrs. G. Lebner, Mr. and Mrs. Leon Rothstein, Mr. and Mrs. Max Rothstein, Mr. and Mrs. Saul Caminsky, Mrs. S. Caminsky, Mr. and Mrs. Abe Morantz, Mr. and Mrs. J. Asch, and Mrs. A. Plotkin.

Entertaining for Miss Goldie Rosen, whose marriage to Oscar Herscovitch, R.C.A.M.C., will take place on January 17th, Mrs. I. Rosen, mother of the bride-elect, 4202 Van Horne Avenue, gave two teas. At the first, Mesdames M. Goldstein and R. Rosen poured and Mrs. J. Brotman cut the ices for about forty guests. Mrs. M. Goldstein, St. Catherine Road, gave a tea at her home, and Mrs. I. Rosen, mother of the bride, and Mrs. F. Baranof, aunt of the bride, poured. Mrs. M. Herscovitch, mother of the groom, cut the ices. About fifty guests were present. A presentation of a set of crystal was made.

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MARRIAGES

Wallick-Feldman

The marriage of Miss Pauline Feldman, only daughter of Mr. and Mrs. Morris Feldman, Hartland Avenue, to Dr. Robert H. Wallick, son of Mrs. E. Wallick and the late I. Wallick, of Brooklyn, N.Y., took place on October 25th, at half past five o'clock at Beth David Synagogue, Rabbi S. Herschorn officiating, assisted by Rev. F. Schlepack and M. Rosemarin and choir. The bride was given in marriage by her perents. She wore an oyster colored satin floor-length gown, made with a sweetheart neckline which was studded with pearls, long sleeves ending in points at the wrists, a coronet headdress with full-length veil, and carried a white bible with orchid and bouvardia streamers. Miss Dorothy Wallick, sister of the groom, was maid of honor, wearing a lavender gown, three-quarter-length sleeves, and net skirt, and carried a nosegay of assorted flowers. The bridesmaids were Misses Shirley Cohen, who wore blue; Riva Bloomberg, green; Shirley Minkowsky, pink; Edith Ryant, yellow; with net skirts, caps and veils to match their gowns, and they carried nosegays of assorted flowers. Isidore Feldman, brother of the bride, was best man. The ushers were Sidney Wallick, Leonard Rosenberg, Lionel Morris, and Leo Goldfarb. A reception was held at the Samovar, the table being decorated with a centerpiece of assorted flowers. The bride's mother wore a purple velvet gown and hat, and a corsage of roses. The groom's mother wore a blue gown and hat, and a corsage of roses. The bridal couple left for New York, the bride travelling in a rose colored crepe dress, black hat and accessories, and a red coat trimmed with silver fox. Dr. and Mrs. Robert H. Wallick are living in New York. Out-of-town guests were Mr. and Mrs. I. Lederman and Miss Anne Lederman, of Toronto.

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Feldstein-Mendelzys

The marriage of Miss Bella Mendelzys, daughter of Mr. and Mrs. W. Mendelzys, 2712 St. Catherine Road, to A.C.1. Joseph Feldstein, son of Mr. and Mrs. William Feldstein, 5250 St. Urbain Street, took place at Adath Jeshurun Synagogue on November 22nd, at five o'clock, Rabbi M. Master officiating. The bride was given in marriage by her father. She wore a baby blue chiffon afternoon dress, made with a tight fitting bodice, sweetheart neckline, Russian sleeves and princess skirt, and a Queen Anne hat and a three-quarter-length veil. She carried a bible with white roses and satin streamers. Miss Sylvia Klaper, of Detroit, Mich., was maid of honor, wearing a draped fuchsia afternoon dress, matching ostrich hat and veil, and a corsage of purple pom-poms. Louis Schwartz was best man. The page boy was Leon Weiss, who wore a light blue suit. The synagogue was decorated with ferns and roses; and choir sang during the ceremony. A reception was held, roses decorating the tables, and there was orchestra music. Mrs. Mendelzys wore a beige silk jersey dress, hat to match, and a corsage of Talisman roses. Mrs. Feldstein wore a blue silk afternoon dress, with hat to match, and a corsage of red roses. The bride and groom went to Laing's Inn, at Ste. Agathe, and will live at 2712 St. Catherine Road. Going away the bride wore a black silk dress, black hat and accessories, and a muskrat coat. Out-of-town guests were Mrs. M. Klaper and daughters, Esther and Sylvia, and Mrs. M. Morgenstern, of Detroit.

Fine-Cohn

The wedding of Mildred, daughter of Mr. and Mrs. D. S. Cohn, Davaar Ave., to Frank Fine, son of Mr. and Mrs. W. Fine, Wiseman Ave., took place at Chevra Kadisha Synagogue on Nov. 22nd at three o'clock, Rabbi Hyman Denberg officiating. The bride was given in marriage by her father. She wore a pale blue crepe afternoon dress, made with a high neckline, bracelet-length sleeves, long torso bodice, and a flared skirt. Her headdress was of pink tulle with blue gardenias, and she carried a bible with pink Sweetheart roses and pink streamers. Miss Agnes Fine, sister of the groom, was maid of honor, wearing a pale mauve afternoon dress, and hat and veil of gold with mauve flowers, and carried a nosegay of yellow and mauve flowers. Bernard Cohn, brother of the bride, was best man. The synagogue was decorated with ferns and white ribbons. Miss Sylvia Stober sang "O, Promise Me." A reception was held at Chevra Kadisha Synagogue, the table being centred with assorted flowers. Mrs. Cohn wore a black sequin-trimmed afternoon dress, black hat trimmed with pink feathers, and pink roses. Mrs. Fine wore a royal blue silk dress, with matching hat, and a corsage of red roses. The bridal couple left for Toronto and Niagara Falls. Going away the bride wore a red woollen suit with black accessories, and a black seal coat. Out-of-town guests were Mrs. M. Freidman, Mrs. J. Liberson and family, of New York, and Mrs. J. Laing and family, of Bedford, Quebec.

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Diamond - Newman

The marriage of Miss Sylvia Lee Newman, daughter of Mr. and Mrs. Maurice Newman, 3470 Colonial Avenue, to Jack Diamond, son of Hyman Diamond, 5352 Park Avenue, and the late Mrs. Diamond, took place on October 18th, at one o'clock at the Adath Israel Synagogue, Rabbi Charles Bender officiating, assisted by Rabbi Julius Berger. The bride was given in marriage by her father. She wore a white crepe floor-length gown, cut with V neckline, the bodice embroidered with silver and pearls, and long, tight sleeves tapering to points. Her hip-length headdress was of tulle illusion and crepe forming a halo tipped with ostrich feathers. She carried a bible decorated with orchids and streamers of bouvardia. Mrs. Leonard Kirsch acted as her sister's maid of honor, wearing an ice-blue crepe afternoon dress embroidered with gold, and a matching crepe hat and veil, and carrying a sheaf of blue orchids and pink carnations. Aircraftsman Ben. Diamond, R.C.A.F., acted as best man for his brother. Mrs. Louis Diamond, the groom's aunt, gave him away. Baskets of chrysanthemums and pompoms were used as decorations. Joseph Lang played the organ. A reception was held in Adath Israel Congregation Hall, where the bride's table was decorated with a centerpiece of carnations and pompoms. Roses were used on all the tables. Reggie Lewis' orchestra played. The bride's mother wore a black and Alice blue crepe afternoon dress with gold embroidery, black velvet hat, and a corsage of orchids. Mrs. Diamond, the groom's aunt, wore a black crepe afternoon dress, black felt hat trimmed with

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LEMON SQUARES

One and three-quarters cups soda biscuits crushed
one-quarter pound butter

Mix well together and use one cup for the bottom crust and three-quarters for the top crust.

FILLING:

two cups water
three-quarters cup sugar
juice of one lemon and grated rind of half

Bring to a boil. Add one tablespoon cornstarch, mixed in a little cold water, and two egg yolks. Beat well together. Bake in long deep pan for from twenty to twenty-five minutes in oven 300 degrees. When cool, cut in squares.

Mrs. S. Josephson,
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APPLE PIE

three cups flour
one-quarter pound butter and shortening combined
pinch of salt
one-half teaspoon baking powder
orange juice

Mix flour, baking powder and salt. Cut in butter and shortening with knife, then add enough orange juice to hold together. Roll up in wax paper and place in refrigerator over night. Put half dough in buttered baking pan. Add diced apples, dot with butter, one cup sugar and a little lemon juice. Cover with top crust and brush with a little sweet cream, then sprinkle with a little sugar. Bake in oven of 400 to 450° for fifteen minutes, then reduce to 300° until nicely browned

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red feathers, and a corsage of orchids. For travelling the bride wore a green coat with white fox collar, matching hat and brown alligator accessories, and a corsage of orchids. The couple left on a motor trip to Toronto, Niagara Falls, Hamilton, and Ottawa.

ENGAGEMENTS

Mr. and Mrs. H. Caplan, 4868 Hutchison Street, announce the engagement of their youngest daughter, Sylvia, to Abe, youngest son of Mrs. L. Bronson, 4486 St. Urbain Street.

Mr. and Mrs. B. Silverman, 22 Fairmount West, announce the engagement of their daughter, Ruth, to LAC Richard Kozlick, R.C.A.F., son of Mr. and Mrs. S. Kozlick, 5137 Esplanade Avenue.

Mr. and Mrs. I. Katz, 1040 Van Horne Avenue, announce the engagement of their daughter, Katie, to Ralph, son of Mr. and Mrs. A. Shapson, 794 Bloomfield Avenue.

Mr. and Mrs. H. Dubrofsky, 5338 Clark Street, announce the engagement of their daughter, Mary, to Morris, son of Mr. and Mrs. I. Unger, 4445 St. Urbain Street.

Mr. and Mrs. J. Rothstein, 1121 Montmorency Avenue, announce the engagement of their daughter, Sylvia, to Louis Lebner, son of Mr. and Mrs. A. Lebner, City Hall Avenue.

BIRTHS

Born, to Mr. and Mrs. Ben Rich, 4985 St. Urbain Street, (nee Margaret Hochstadt), a daughter, at the Jewish General Hospital, on November 24th. Grandparents are Mr. and Mrs. S. Hochstadt, Dorchester Street West; and Mrs. Sarah Rich, St. Urbain Street.

Born, to Mr. and Mrs. Michael Rudner, 5094 Victoria Avenue, (nee Mary Wolman), a daughter, Fern, at the Jewish General Hospital, on November 13th. Grandparents are Mr. and Mrs. L. Wolman, Melrose Avenue.

Born, to Pte. and Mrs. Leo Aronoff, Querbes Avenue (nee Evelyn G. Rudner), a daughter, Maralee, on November 27th, at the Royal Victoria Hospital. Grandparents are Mr. and Mrs. Joseph Rudner, Querbes Avenue; and Mr. and Mrs. L. Aronoff, St. Urbain Street.

Born, to Mr. and Mrs. M. Kurtzman, 5938 Park Avenue, (nee Minnie Marc), a son, Abraham William, on November 19th, at the Jewish General Hospital. Grandparents are Mr. and Mrs. M. Marc, Maplewood Avenue; and Mr. and Mrs. B. Kurtzman, Durocher Avenue.

Born, to Mr. and Mrs. Bernard Gaffen, 5190 Mountain Sights, (nee Betty Roth), a son, Lionel, at the Jewish General Hospital, on November 8th. Grandparents are Mr. and Mrs. H. Roth, 638 Champagneur Avenue; and Mr. and Mrs. O. Gaffen.

Born, to Mr. and Mrs. A. Rodin (nee Florence Kom), 242 St. Joseph Boulevard West, on November 21st, at the Jewish General Hospital, a daughter. Grandparents are Mr. and Mrs. A. Kom, St. Urbain Street; and Mr. and Mrs. I. Rodin, Frontenac Street.

Born, to Mr. and Mrs. Jesse Ditcovitch (Dixter) (nee Grace Babins), Snowdon Avenue, at the Jewish General Hospital, on November 11th, a daughter, Rosalind Sandra. Grandparents are Mr. and Mrs. J. Ditcovitch, Marcil Avenue; and M. Babins, Clark Street.

• MONTREAL MEETINGS •

• **HADASSAH** victory luncheon on behalf of war services, in the Normandie Room of the Mount Royal Hotel, on Thursday, December 10th, at 12:30, will have Mrs. M. G. Garfinkle, president, presiding. Mrs. A. Raginsky and Mrs. George Rotsky are in charge. Chapter meeting Monday, December 7th, at 2:30, is: Adath Israel at the home of Mrs. M. Goldring, 879 Stuart Avenue, Mrs. M. Garfinkle, guest speaker. Monday, December 7th, at 8:30, Miriam Brainin Ortenberg Chapter is holding a Chanukah celebration at the home of Mrs. E. Garmaise, 715 Stuart Avenue. Chapter meeting Tuesday, December 8th, at 8:30, Judith at the home of Mrs. M. Gareilek, 5691 Jeanne Mance Street, Mrs. S. Felsky, hostess. Chapter meeting Monday, December 7th, at 8:30: Emos Israel at the home of Mrs. D. Greenberg, 1336 Lajoie Avenue. Junior Hadassah victory carnival, at the United Talmud Torahs, on Saturday evening and Sunday afternoon and evening, January 23rd and 24th, will feature a beautiful child photograph contest, open to all children up to the age of five. All photographs must be entered before January 1st. The first prize for the most beautiful child will be $25 war savings stamp certificate. Call Be. 3544; Ha. 7623; De. 2831. Miss Sylvia Engleberg and Mrs. Saul H. Levine are co-conveners for the carnival; entrance tickets, Miss Ida Greenberg, At. 1553; raffle chairman, Miss Suzie Marcovitch, Cr. 6103. At Junior Hadassah Chanukah celebration, Thursday evening, December 10th, at Headquarters, Miss Ida Trachtenberg, of Naomi Chapter, will light the candles; choral rendition by Naomi and Henrietta Szold Chapters, direction of Misses Ethel Schachter and Miriam Kaufman; Miss Helen Elman, of Young Judaea, Hebrew songs. Mrs. C. Hyams, dramatic reading of Bialik's "The City Of Slaughter." A scroll of honour listing members who have raised $5 and more for the Jewish National Fund will be presented. Miss Ethel Schwisberg will preside. Friends welcome. Several names are omited from this Hadassah news because they were sent to the Review incorrect or incomplete.

• **TEMPLE EMANU-EL** Dr. Harry J. Stern, Rabbi: Chanukah music from Handel's Oratorio, "Judas Maccabeus"; pageant of lights. Sermon: "The Heroic Maccabees." Reception: Saturday, at 11:30, sermonette. School Chanukah celebration, Sunday, December 6th at 11, parents invited. Marvin Segal, Roslyn Wolfe, Gordon Fischel, Sylvia Marks, Deena Cohen, Sylvia Singer, Cyril Lewis, Justine Solomon, Stanley Shefler will take part. Sisterhood Chanukah luncheon and bridge, Tuesday, December 8th, at 12:30 will aid war services. Table reservations, Mrs. J. A. Roston, De. 1765. Officers elected at the annual meeting: honorary president, Dr. A. Bercovitch; honorary trustees, Charles N. Sommer, Harry E. Davis; Board of Trustees, Louis Wolfe, Arthur Simon, I. Sydney Isaacs, Hyman Grover, Felix Lewis, and as new members elected for a three-year term, Gustave G. Gray, Mortimer Silverstein, John M. Loebel. Members whose term has not expired are: William Gitter, David G. Jamby, George Hollinger, Maurice Garfinkle, Norman Genser, I. Irving Tarshis. Guests at the 60th anniversary celebration were: the Rev. Dr. Julian Morgenstern, president, Hebrew Union College, Cincinnati, Ohio; Rev. Dr. James G. Heller, president, Central Conference of American Rabbis; Rev. Dr. Leslie Pidgeon, minister, Erskine and American Church; Rev. Dr. W. A. Gifford, United Theological College; Chaplain Rabbi Samuel Cass, Canadian Army and Navy; Flt. Lieut. Rabbi Jacob Elsin, R.C.A.F. A play "A Journey In The Land Of Memory", was produced and directed by Mrs. J. N. Neumann, the following participating: Mesdames A. Simon, N. N. Genser, J. Freedman, H. Wolfe, A. Michael, M. Margolick, M. Levi, H. W. Robinson, L. Marks, J. Cooper, M. Goldenberg, G. Fischel, J. Lewinson; Misses Justine Solomon, Roslyn Wolfe; Jack Freedman, J. Cooper, H. Wolfe, G. Rauch, H. H. Lewis, Mesdames H. H. Lewis, R. H. Miller, R. B. Kramer, G. Rauch, J. Kruger, J. N. Neumann; Misses Sylvia Singer, Bernice Frankenberg; Jerome Lewinson, Arthur Simon, A. Bercovitch, H. E. Davis, G. Hollinger, M. Arnovitz, L. Wolfe. Temple mortgage has been practically liquidated in observance of the anniversary through offerings to the mortgage fund, Hyman Grover, chairman. The celebration was under the direction of C. N. Sommer and, representing the Sisterhood, Mrs. Arthur Simon. On Wednesday, December, 9th, Dr. Stern will be chapel-preacher at the morning service of the University of Vermont, in Burlington, for the second time, under the auspices of the Jewish Chautauqua Society. Hillel students are tending a luncheon to the Rabbi who will address them then.

• **MOUNT SINAI AUXILIARY** Junior Unit meets every Tuesday evening at members' homes. Representing the unit are Misses Esther Bodnoff and Stella Gilbert.

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Social Notes — Toronto

Mrs. Saul Silverman, of Sudbury, is visiting Mrs. A. Silverman, Whitney Avenue.

Mrs. Bernard Alexandor, of Ottawa, is the guest of Mr. and Mrs. Percy Hermant, Glen Road.

Mr. and Mrs. M. H. Epstein, Forest Hill Road, have returned from a trip to New York.

Mr. and Mrs. Stanley Goldstein, Claxton Boulevard, are spending two weeks in New York.

Mrs. Daniel Temchin, of Detroit, visited her sons-in-law and daughters, Mrs. and Mrs. Arthur I. Salem, Castlefield Avenue, and Mr. and Mrs. Arthur Krangle, Churchill Avenue.

Here for the funeral of Bernard Vise were: Miss Yvonne Sadowski, a niece, of New York; Miss Gertrude Houzer, of New York, sister of Mrs. Vise; R. Sapera, of Montreal; and Edward and Isidore Collins, of Cleveland, Ohio, his uncles.

Mrs. M. Sacks, of New York, is visiting her brother and sister-in-law, Mr. and Mrs. M. L. Levy, Mount Royal Avenue.

Dr. and Mrs. Samuel Lavine, Davenport Road, motored to Rochester, N.Y.

Mrs. Harry Golub, of Buffalo, is visiting her brother-in-law and sister, Mr. and Mrs. H. Ginsler, Danforth Avenue.

Mrs. Mark G. Cohen, Madison Avenue, spent a few days in Montreal.

S. M. Hansher, Glenholme Avenue, is spending a week in New York.

Mrs. Jack Snitzer, Vaughan Road, is spending a week in Montreal.

Pte. Philip Levine, of Nanaimo, B.C., is visiting his wife and family for several weeks.

Mrs. Belle Lavine has returned from an extended trip through the United States.

Mr. and Mrs. B. Enushevsky, Beverley Street, are in New York, visiting their son-in-law and daughter, Dr. and Mrs. M. Kaufman.

L. A. C. Selwyne Ginsler, R.C.A.F., Danforth Avenue, has left for Halifax and Newfoundland.

Mrs. I. Zener, Cecil Street, spent several weeks with her son-in-law and daughter, Mr. and Mrs. G. Goodman, of Chelsea, Mass.

Sgt. Saul Firestone, R.C.A.F., McCaul Street, and Saul Fox, R.C.A.F., Tarlton Road, spent a few days in Buffalo.

Mr. and Mrs. H. Zener, of Brantford, spent a few days with the former's parents, Mr. and Mrs. I. Zener, Cecil Street.

Out-of-town guests who were here for the marriage of Miss Laurell Title, to Harvey Schwartz were: Mr. and Mrs. A. Freeman, of Simcoe; Mr. and Mrs. A. Brun and Miss Beatrice Freeman, of Buffalo, N.Y.; Mr. and Mrs. A. Walters and Miss Anne Adler, of Hamilton; Mrs. E. Kaminsky, of Niagara Falls; Mrs. A. Fishman, Miss Anne Fishman and Morris Fishman, of Welland; Mr. and Mrs. M. Levine, of Peterboro; Miss Anne Rossman, of Port Colbourne; Mrs. Sydney Levine, Mrs. Harold Gordon, and Mrs. Jack Gordon, of Jamaica, L.I.; Sgt. Daniel Goldstein, of Georgia; and Harris Peterson, of New York.

Mr. and Mrs. J. Ludwig, of Buffalo, N.Y., were guests of Mr. and Mrs. Bernard Summan, Grace Street, for a week.

Mr. and Mrs. Jack Cowan, Rushholme Road, were in Buffalo.

Mr. and Mrs. Louis Libman, Bathurst Street, were hosts at an evening.

Dr. and Mrs. H. A. Landsberg, Richview Avenue, entertained at an evening.

Mrs. A. Ginsberg, Whitmore Avenue, was tea hostess at the Georgian Room for Mrs. Stanley Goldstein, formerly Miss Molly Crandal.

Mrs. M. Rotstein entertained for Miss Ruth Starr, a bride-elect of February 7th, at dinner and bridge. About thirty guests were present.

Mrs. N. Rice and Miss Carolyn Rice gave a tea at the Royal York Hotel to honor Miss Ruth Starr, a bride-elect, eighteen guests being present.

Mrs. Gerald Kushner entertained Miss Ruth Starr, whose marriage to Sydney Appleburm takes place on February 7th, at luncheon at the Georgian Room.

Mr. and Mrs. Samuel Glaser, 210 Glenayr Road, will be at home on Sunday, December 20th, from three to six o'clock in celebration of the marriage of their daughter, Sylvia, to Manny Cummings. No cards are being sent out.

Mesdames Harry Goodman, Harold Haberman, and Philip Gross gave a luncheon at the Belvia, honoring their sister, Miss Rose Feldman, whose marriage to Harry Norwich takes place on January 10th. There were about twenty-five guests present.

Entertaining for Mrs. Louis Walton, who was Miss Ethel Zener, Mrs. M. Zener and daughter, Frances, gave a presentation tea at the Royal York Hotel; Mrs. H. Zener, presentation tea at Arcadian Court; Mrs. C. Turner, presentation tea at the Round Room; Mrs. Charles Gardiner, presentation tea at the Georgian Room; Mrs. G. Derlick, presentation cup-and-saucer shower; Miss Beatrice Zener, personal shower; and Mesdames H. Hands, M. Revo, and A. Turner, presentation dinner and shower at the Belvin.

Mr. and Mrs. Frank Lewis, Montrose Avenue, gave a family dinner to celebrate the bar-mitzvah of their son, Harvey. Present were: Mr. and Mrs. Harry Shaefer and family, Mr. and Mrs. M. Lepofsky and family, Mr. and Mrs. William Jacobs, Mrs. J. Jacobs and family, Mr. and Mrs. M. Fink, Mr. and Mrs. F. Lepofsky, of Streetsville, Mr. and Mrs. H. Lepofsky, Mr. and Mrs. W. Lewis, Mr. and Mrs. A. Lepofsky, Mr. and Mrs. J. Snicerman, Mr. and Mrs. H. Reisman, Mr. and Mrs. P. Ross, Mr. and Mrs. A. Orgel, Mr. and Mrs. A. Pearlman, Mr. and Mrs. I. Edelstein; Misses Esther Jacobs, Lila Orgel, Pearl Lepofsky, Mildred Lepofsky, Carol Levenson, Pearl Lewis, Dorothy

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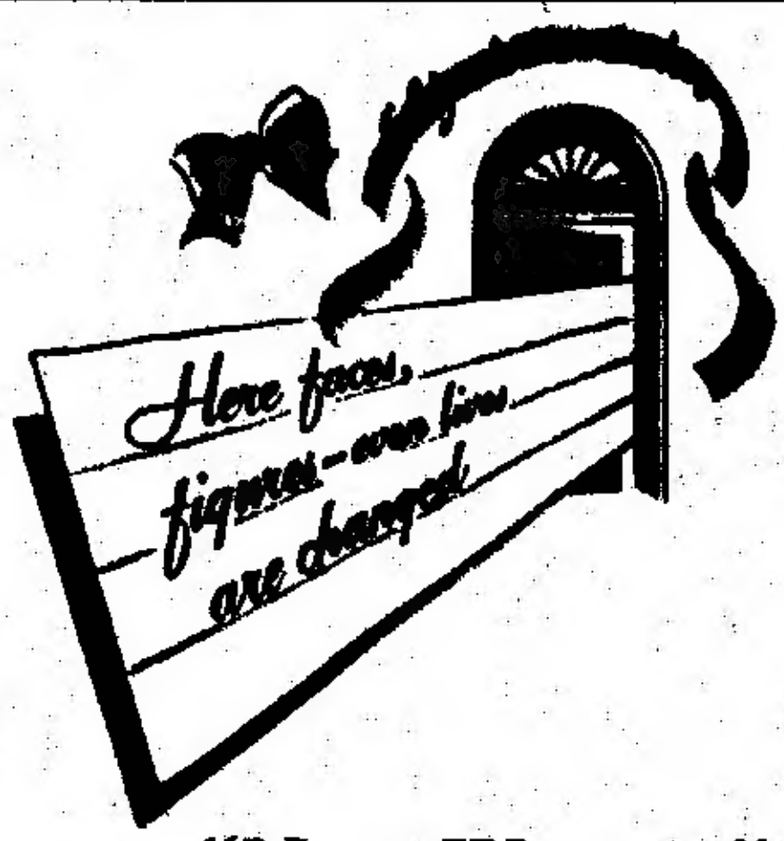

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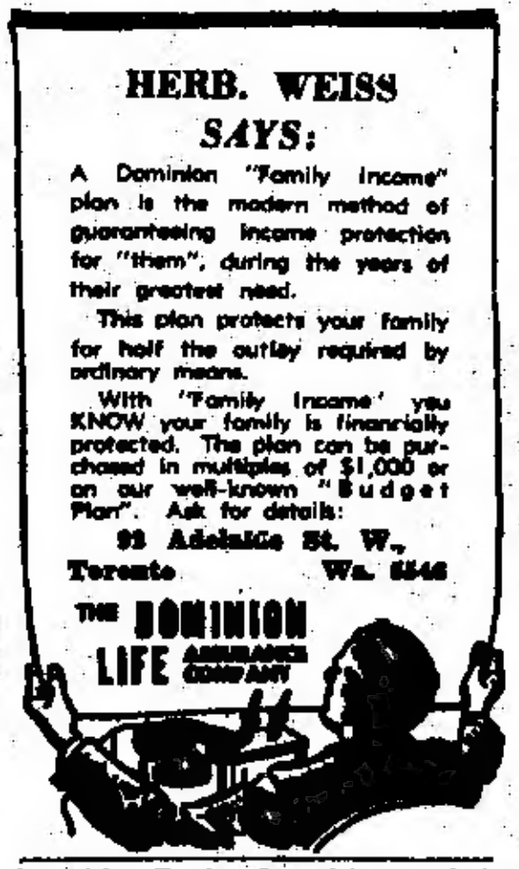
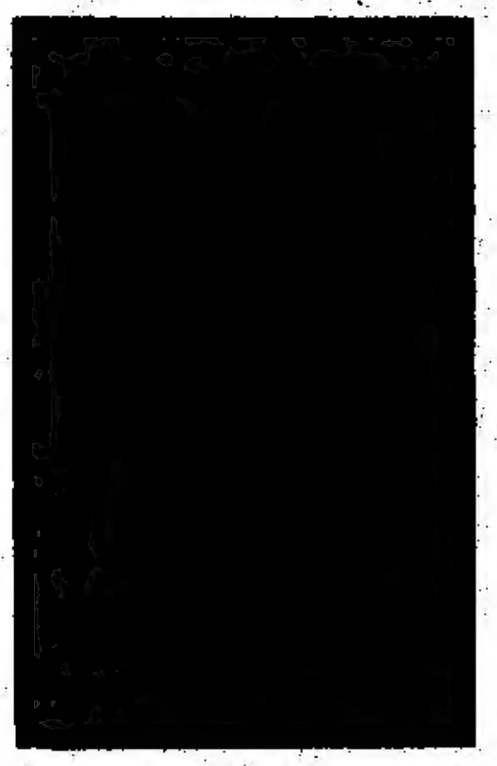


Lepofsky, Evelyn Lepofsky; A. C. 2 Isidore Cohen, of Montreal, Yarney Jacobs, and Hartley Lepofsky.

Miss Beverley Peramson, Cecil Street, gave a personal shower to honor her sister, Esther, whose marriage to Max Samuely takes place on December 12th. About twenty guests were there.

Mrs. N. Adel gave a tea at the Belvin, honoring her daughter, Betty, whose marriage to Irving Beckerman takes place on February 14th. The hostess receiving in beige lace, with brown velvet jacket, and corsage of Talisman roses, was assisted by Mrs. J. Beckerman, mother of the groom-elect, in blue silk jersey, and corsage of Talisman roses. The honoree wore white tiered net and taffeta trimmed with red roses, and white roses in her hair. The tea table, covered with a lace cloth, held a centrepiece of red roses and baby's breath, and pink tapers in silver holders. Those who poured were Mesdames M. Abrams, sister of the groom-elect, S. Banks, and J. Winter, of Ottawa, sisters of the bride-to-be, and M. Fuller; their assistants being Misses Minnie and Eva Beckerman, sister of the groom-elect, Charney Mandelbaum, Hilda Handley, Gertrude Dyme, Gertrude Yaffe, and Thelma Zarnett. About one hundred and twenty-five guests called.

Honoring Mrs. Harry Levy, who was Miss Phyllis Klein, Mrs. B. Levy gave a dinner at the Belvin; Mrs. A. Lianer and Mrs. Manny Exrin, cup-and-saucer shower; Mrs. H. Becker and Mrs. C. Levenstein, presentation luncheon; Mrs. B. Valins and Mrs. J. Kline, presentation evening; Mrs. M. Tenenbaum, Howland Avenue, presentation dinner; Miss Lillian Perimutter, tea at the Royal York Hotel; Mrs. S. Reitapple, presentation luncheon; Mrs. M. A. Levy, Turner Road, luncheon; Mrs. G. Goldman, presentation evening; Mrs. G. Geller, tea at the Round Room; Mrs. L. Sinukoff, presentation dinner; Mrs. M. Claytman and Mrs. A. Galinsky, presentation dinner; Miss Rose Handley, tea at the Round Room; Mrs. J. Levy and Mrs. M. Greenspan, personal shower at the Arcadian Court; Mrs. M. Kline and Mrs. B. Porter, theatre and tea; Miss Lillian Rubinoff, theatre and tea; Mrs. H. Charendoff, dinner and evening; Mrs. G. Trackman, tea at the Round Room; Mrs. S. Zarnett, presentation luncheon; and Mesdames C. Goldstein, M. Percy, and O. Nelson, theatre and evening.



Bernard Vise, 67 Burnside Drive, died at the Mayo clinic, Rochester, Minn., on November 26. For the past twelve years he was branch manager of the Imperial Life Assurance Co. in Toronto and one of the three leading salesmen in volume of business personally placed in force in the company. Surviving are his wife, the former Cecil Houzer; his mother, Mrs. Katherine Vise; a daughter, Selma; a son, Gerald; one brother, David; and three sisters, Misses Mollie and Sadie Vise and Mrs. B. Sadowski, all of Toronto; a brother, Isidore, of Chicago, and a sister, Mrs. Harold Davis, of Tacoma, Washington. Mr. Vise was one of the prime organizers of the United Jewish Welfare Fund and a past chairman of the Welfare Fund campaign. His first association with his community was with the Young Judaea, of which he became president. For many years he was secretary of the Toronto Zionist Council and a member of the national council of the Zionist Organization of Canada. He took an active interest in the Victory Loan campaign. In 1935 he was a member of the Toronto board of the mothers' allowance commission; and was a trustee of the United Jewish Welfare Fund. He was vice-president of the Brunswick Avenue Hebrew school, a member of the board of Goel Tzedec Synagogue, and chairman of the budget committee of the Central Division of the Canadian Jewish Congress. Mr. Vise was on strength with the Royal Canadian Corps of Signals, Reserve. When the Toronto Chapter of Chartered Life Underwriters of Canada was organized a few years ago, he was elected the first presidenit. Mr. Vise was educated at Ryerson School and Harbord Collegiate. He was born in Toronto, a son of one of Toronto's pioneer Jewish families, his grandfather having come to Canada from Poland seventy-five years ago. Mr. Vise's father was at that time a child of four. His mother, Mrs. Sol. Vise, was born in England.

Funeral services were conducted on November 29 at Goel Tzedec Synagogue, Rabbi Samuel Sachs officiating, with Cantor Akivah Bornstein. A private service was held at the house of Mr. Vise. The funeral procession from the synagogue went to the Zionist Institute on Spadina Avenue, and from there to the Talmud Torah on Brunswick Avenue, and included hundreds of people. Pallbearers were: Harry Batshaw, of Montreal, Dr. G. Manace, Dr. B. Wilinsky, S. J. Zacks, A. Solway, H. Houzer, P. Houzer, and C. Swartz. Honorary pallbearers were: E. Fulian, J. Schwartz, S. Kronick, and E. Gelber. Shiva at the home, 67 Burnside Drive.

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The Imperial Life Assurance Co. head office at Toronto sent wires to managers of all branch offices inside and outside of Canada, notifying them of the death of Bernard Vise. Those who attended the funeral were: J. F. Weston, president; C. H. Armstrong, assistant actuary; Harry Hunt, head of group insurance department; J. F. Bost, supervisor, claims department; James Davy; Harold Knowlton, Windsor office branch manager; Jack Golden, Montreal; G. Cecil Moore, managing director; J. C. Parker, general manager; Harry Roemler, treasurer; D. Matheson, secretary; Jack M. Pauline, assistant secretary; Ross Points, assistant to general manager; William Guy; Jack Sylvester; David Hare; Fred Cook, manager, uptown branch, Toronto; Cy. Dean; Joseph Joy, of Montreal downtown branch; J. S. Smith and R. J. Harris, inspectors of branch offices; C. F. Chambers, branch secretary Toronto downtown; salesmen of downtown branch: H. R. Wellington, T. A. Gillen, R. G. Mimms, T. C. O'Gorman, P. A. Crichton, formerly with Imperial Life; Bay Street office associates: Miss E. Ratcliffe, secretary to Mr. Vise; Leonard Butt, branch secretary; J. A. Randall, Vern Armstrong, H. Blackstein, Mort Levy, R. J. Mears, Calvan Schwartz; Paul Dubar, and R. J. Wood, assistant agency supervisors; Harold Brown, head office; Milton Hamilton, manager, Hamilton office; Gordon Nairn and Leslie Dunstall, Life Underwriters Association of Canada. The Life Insurance Managers Association of Toronto sent out notices to all of their managers who were represented at the funeral.

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Card Of Thanks

Michael Greisman and family wish to thank their relatives and friends for their many kind expressions of sympathy and condolence during their recent bereavement.

The family of the late Rabbi Joseph Weinreb wish to thank the Rabbi's members of the Jewish community, immediate friends and relatives, for their kind expressions of sympathy extended to them during their recent bereavement.

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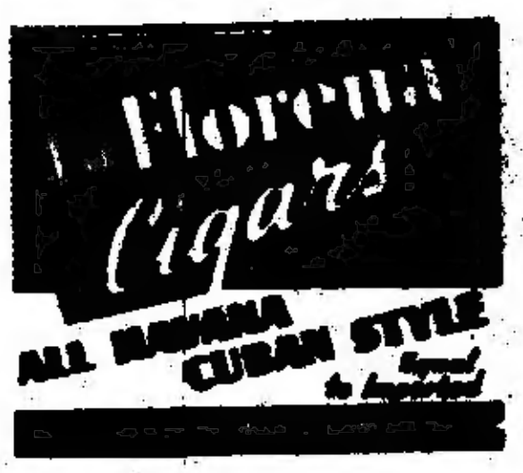

ENGAGEMENTS

Mr. and Mrs. Samuel Glazer, 210 Glenayr Road, announce the engagement of their daughter, Sylvia, to Manny, son of Mr. and Mrs. M. Cummings, the marriage to take place on December 20th.

BAR-MITZVAHS

Mr. and Mrs. W. J. Brown, 1091a Davenport Road, announce the bar-mitzvah of their son, Jule Morton, to take place on Saturday, December 12th, at 9 a.m., at Shaarei Shomayim Congregation, 840 St. Clair Avenue West. Luncheon will be served at noon at the Synagogue.

BIRTHS

Born, to Mr. and Mrs. Boris Sokoloff, 10 Denison Square, on November 23rd, at Mount Sinai Hospital, a son, brother of Edwin. Grandparents are Mr. and Mrs. R. Fagin, 10 Denison Square; and Mr. and Mrs. N. Sokoloff, 423 Crawford Street.

Born, to Mr. and Mrs. Harry Pollock (nee Evelyn Bernstein) on November 24th, at Toronto Western Hospital, a daughter, Sheila Fern. Grandparents are Rev. and Mrs. A. Bernstein, Palmerston Boulevard; and Mr. and Mrs. L. Pollock, Shaw Street.

Born, to Mr. and Mrs. Frank Garber, (nee Hazel Simon), Avenue Road, formerly of Montreal, on November 26th, at Toronto Western Hospital, a daughter, Roberta Benita. Grandparents are Mr. and Mrs. B. Simon, of Montreal; and Mrs. E. Garber, of Montreal.

Born to Mr. and Mrs. Alan Kopman, 176 Dewbourne Avenue, on November 18th, at Toronto General Hospital, a son, Haskell. Grandparents are Mr. and Mrs. J. Kopman; and Mr. and Mrs. B. Stein.

• TORONTO MEETINGS •

• **McCAUL STREET SYNAGOGUE:** Beth Midrash Sisterhood meets on Tuesday, December 8th, at a Chanukah luncheon. Rabbi Theodore Friedman, of Temple Beth David, Buffalo, N.Y., as guest speaker. Bingo, on Tuesday, December 15th, at the synagogue, will give proceeds to the educational program and Red Cross.

• **JEWISH OLD FOLKS HOME:** At the tea held at the home of Mrs. L. Lewis, 101 Burnside Drive, Mrs. M. Levine assisted.

• **HEBREW MATERNITY AID SOCIETY** annual cot endowment tea, Thursday, December 10th, from 1 to 6 p.m., at the home of Mrs. L. S. Yolles, 66 Roxboro Drive, will have Mrs. L. S. Yolles and Mrs. L. Yolles as hostesses. Proceeds to maintain cots at Queen Mary Hospital for Consumptive Children; Mount Sinai Hospital; and Hospital for Sick Children; and for annual contributions to Women's College Hospital and Queen Elizabeth Hospital for Incurables.

• **SHAAREI SHOMAYIM CONGREGATION:** Al Oneg Sabbath service on Friday, December 4th, at 8:30 p.m. Rabbi David Monson will speak on "Modern Maccabeans". Cantor A. Steinberg and choir in a Chanukah musical program. Refreshments in charge of Mesdames L. Cohen, H. Kates, L. Kabot, R. Tozman. All are welcome.

• **HAMILTON:** A. B. Bennett will be chairman of the annual meeting of the Council of Jewish Organizations on Wednesday, December 9, 6:30 p.m., at Anshe Sholom Synagogue. Installation of: past chairman, Dr. Samuel Sniderman; chairman, Dr. Charles H. Moses, Leo Barnett, Dr. Harry Paikin, Mrs. Jean Stein. The Council represents the Canadian Jewish Congress. Guest speaker, Rabbi Maurice N. Eisendrath, of Toronto.

• **COUNCILLETTES** of the National Council of Jewish Juniors at the next meeting will receive home-made cookies and Miss Sandra Weiner will deliver them to the Service Men's Club, 44 St. George Street. Miss Minnie Levoff is head of a draw for a war savings certificate to take place on December 6th. A war work knitting group met at the home of Miss Jeanette Bloom, 173 Lappin Avenue. The girls are working on three afghans. Dr. S. W. Leslie spoke on "Impulsive Action, Instincts and Habit Formation" Discussion.

QUEBEC CITY

AC Moe Charron, R.C.A.F., spent several days visiting his parents, Mr. and Mrs. F. Charron, Levis Avenue.

Mrs. S. Pedvis, Brown Avenue, was in Montreal for a few days.

Mrs. W. Bushenbaum, of Montreal, spent several days with her son and daughter-in-law, Mr. and Mrs. B. Bushenbaum, Calixa Lavallee Avenue.

Herzlea Chapter of Hadassah met at the home of Mrs. M. Sternlieb, de Montigny Avenue. Mrs. L. Salmonovitz, out-going president was presented with a certificate for a dunam of land. A give-or-get luncheon of from seven to ten dollars per person will be given. Mrs. L. Pedvis presided.

Mrs. M. J. Mintz and her daughter, Helen, of Flatbush, N.Y., are visiting the former's mother, Mrs. N. Gardner, Moncton Avenue.

Mrs. Charles Lax, St. Cyrille Street, has returned from Montreal where she spent several days visiting her daughter, Miss Rose Lax.

Mrs. L. Salmonovitz, Calixa Lavallee Avenue, spent several days visiting her sister, Miss Rose Lax, in Montreal.

Samuel Lax, St. Cyrille Street, spent several days with his fiancee, Miss Helaine Leopold, and her parents, Mr. and Mrs. M. Leopold, Verdome Avenue, Montreal.

Mrs. O. Miller and Mrs. E. Gillman sold tickets for a Jewish movie which was given in aid of the Talmud Torah.

AC Sam Shaffer, R.C.A.F., who is stationed in Lachine, spent several days with his parents, Mr. and Mrs. S. Shaffer, Aberdeen Street.

ANNOUNCEMENT

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